

CHRISTIAN THEOLOGY OUTLINES

Written and used

By

Dr. Alva J. McClain

At Grace Theological Seminary
1937-1962

Acknowledgments

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Introduction

In the preface of Dr. McClain's book, "The Greatness of the Kingdom", he explains that his book is volume 5 of a series he was planning to write on the subject of Christian Theology. He goes on to remind the reader that he has been lecturing on the subject of Christian Theology to theology students for almost 30 years. Dr. McClain's lecture subjects that he planned to use for volumes 1-7, of his series on Christian Theology, included:

1. God and Revelation
2. The Persons of the Triune God
3. God and the World
4. Salvation and the Christian Life
5. The Kingdom of God
6. The Christian Church
7. The Last Things

Dr. McClain goes on to say that he decided to start with volume 5, "The Kingdom of God", because it was the most difficult. He thought that it was best to take on the larger and more difficult tasks first. Due to age and health problems, he was not able to finish the other 6 volumes he had planned.

The outlines of these books are preserved in the student handouts that Dr. McClain gave to his students in his Theology classes. The outlines and handouts used in 1962, the year that Dr. McClain retired, have been transcribed and reproduced in this book. Also included is Dr. McClain's outline of his class on the book of Romans which Dr. Hoyt later edited and had published as "Romans the Gospel of God's Grace". It is the publisher's hope that these outlines clearly reveal the doctrinal understandings and teachings of the founder of "Grace Theological Seminary" and indirectly, "The Fellowship Grace Brethren Churches".

PUBLISHERS NOTE:

The publisher's goal is to convey the content of Dr. McClain's doctrinal understanding as reflected in his teaching material. The publisher has made a LIMITED attempt to correct spelling and formatting errors that were in the originals and other textual errors that may have occurred in the transcribing process. If you find typographical or formatting errors please email a description of each to the publisher so that future printings may be corrected.

CHRISTIAN THEOLOGY

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SUBJECT 1 - GOD AND REVELATION

Outline of
Subject 1- God and Revelation

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

Doctrine of scripture

INTRODUCTION

1. Purpose of this study:
2. The Biblical Claim:
3. The Five Main stages in The Divine Work:

I. A WORK OF PREPARATION: GOD PREPARED THE WRITERS

1. Why the writers were important:
2. How God prepared the writers in general:
3. Their preparation in particular: cf. Examples

II. A WORK OF REVELATION: GOD REVEALED THE MATERIAL

- Also a varied and complex work – of. Heb. 1:1
- There are at least nine – “ways” of Revelation

1. Exodus 33:11
2. Exodus 31:18
3. Genesis 40:41
4. Ezekiel 1:1
5. Psalm 51
6. Hebrews (Book)
7. Romans 1:20-21
8. I Corinthians 10:6, 11
9. II Peter 1:21

III. A WORK OF INSPIRATION: GOD INSPIRED THE WRITING

1. Revelation is not enough – why?
2. The Term “Inspiration” describes this twofold work.
 - 2 Timothy 3:16
3. Inspiration has to do with the “Record”, rather than act of Revealing
 - Discuss later in full

IV. A WORK OF PRESERVATION: GOD PRESERVES THE RECORD

1. Importance of this:
2. Bible speaks of this work:
 - Deut. 10:5
 - Jer. 36:27, 32
 - Rom. 3:1-2

3. Mainly a providential work – cf. Examples
4. But viewed in its Continuance – the work is miraculous

cf. Isa. 40:6-8

V. A WORK OF INTERPRETATION: GOD INTERPRETS THE MEANING

1. First four stages not enough to bring Rev. from God to man.

Luke 24:25-27

Acts 8:30-35

2. Only God can interpret His own Rev.

Luke 24:27 ARV

John 16:7-8, 13

1 Cor. 2:10-12, 14-16

DOCTRINE OF INSPIRATION OF THE BIBLE

INTRODUCTION:

1. Any discussion of this subjects involves three questions:
 1. Is the Bible inspired?
 2. What is the nature of this “inspiration”?
 3. What is the extent of the Bible’s inspiration?
2. These questions are different in character.

The first is non-technical and most men would agree that the Bible is “inspired” in some sense. But when we ask what the nature of this inspiration is, and how far does it extent, we meet many different and conflicting theories. Several of these may be briefly considered:

1. The Ordinary Theory:
 2. The Limited Theory:
 3. The Degrees Theory:
 4. The Dynamic Theory:
 5. The Moral Theory:
 6. The Mechanical Theory:
3. Our method will be to set these theories aside and formulate our doctrine on the basis of the testimony of the Book itself. To begin we shall tentatively define Inspiration as simply “true” or “Trustworthy”. Is the Bible inspired?
4. The lines of proof for the Inspiration are both numerous and convincing:
5. The crowning proof of the Bible’s inspiration is found in the testimony of Christ Himself.

I. TESTIMONY OF CHRIST TO THE INSPIRATION OF THE BIBLE

A. TO THE OLD TESTAMENT

1. Christ displays perfect familiarity with the Old Testament.

- (1) He constantly refers to the Old Testament: These references seem to cover whole period of Old Testament history:

Matt.	19:4	John	6:49
"	19:5-6	"	3:14
"	23:35	Matt.	12:3
"	24:37	"	6:29
"	24:38	Luke	4:25
"	11:23	Matt.	12:40
John	8:56	"	12:41
Mark	7:9	"	12:42
"	12:26	"	23:35

- (2). He continually quotes from the O.T.

cf. The formulae: "It is written"

"Have ye not read?"

- (3). He makes many indirect allusions to the O.T.

-Many things He taught – not original - derived from O.T.

Matt.	4:17	Dan.	2:44
John	3:5	Ezek	36:25-27
Matt.	8:10-11	Isa.	49:5-6, 12
Luke	13:25-27	Psa.	6:8
Matt.	9:36	Num.	27:15-17
"	10:34-36	Mic.	7:4-6
"	23:37	Ruth	2:12
Luke	10:38-42	Psa.	27:4
"	11:20	Ex.	8:19
"	12:48	Lev.	5:17
"	14:7-11	Prov.	25:6-7
"	14:20	Deut.	24:5
John	12:8	"	15:11

- (4). Mind so saturated with O.T. that He often expressed His own feelings in language of O.T.

cf. Matt. 27:46

2. Christ always assumes that Scripture is of God and hence final in authority.

Mark 7:9-13

Luke 10:25-28

Matt. 22:29

John 10:35 – arg.

3. Christ always assumed that Old Testament prophecy must be fulfilled.

(1) Events which have taken place, He explains as the fulfillment of O.T. prophecy

Mark 14:49

John 13:18

John 17:12

(2) On basis of Old Testament prophecy, He confidently predicts other events still future:

Matt. 26:31

Matt. 21:42

Matt. 26:64-65

(3) Makes it the supreme function of His ministry to fulfill O.T. prophecy:

Matt. 5:17

Matt. 26:24

John 19:28-30

4. Christ always assumes that the miraculous events of the O.T. actually took place.

(cf.. 11 great miracles)

Matt. 19:3-6 John 3:14

Luke 17:26-27 Luke 4:25

Luke 17:28-29 Luke 4:27

Luke 17:31-32 Matt. 12:40

Luke 20:37 Matt. 12:41

John 6:49

5. Christ displays His own personal faith in the O.T. by leaning upon its statements in the great crises of spiritual conflict.

Read Matt. 4:1-10

Argument:

6. Christ makes no distinction between various parts of O.T.

cf. Theories of Inspiration:

Contra – Matt. 5 : 18

Luke 24:25-27

John 10:35

7. The very silence of Christ reveals His estimate of the O.T.

Argument:

Question: Did Christ have the same O.T. that we have in our Bibles today?

- (1) External Evidence indicates that the Books were the same, though different in order.

cf. Josephus and other sources ISBE - Canon of O.T.)

- (2) Internal Evidence also exists:

cf. Luke 24:44

cf. Matt: 23:35

Luke 11:51

Argument:

B. CHRIST'S TESTIMONY TO THE NEW TESTAMENT

INTRODUCTION:

- (1) Was any of the N.T. written while Christ was on earth?
(2) Is Christ a competent witness to the Inspiration of Scripture before it was written?

1. When Christ went to His death, He declared He was leaving Revelation unfinished.

Why?

John 16:12

” 13:7a

2. He promised that this Rev. would be completed at a certain time.

John 16:25 (ARV)

John 16:13a (ARV)

3. He chose certain men through whom He would make this Rev.

John 16:13

” 15:26-27

Acts 1:8

” 9:4-6, 15

4. He outlined in advance the general content of this Rev.

John 14:26
” 16:14-15
” 16:13b
” 16:13a

5. Knowing in advance what would be spoken and written under the guidance of the Holy Spirit, He gave to these future words the same authority as His own.

Matt. 10:2, 14-20
John 15:20
” 17:18
” 17:20

- Argument:

6. What about those N.T. writers not of the 12 Apostles? Who?

(1) In Early Church there were prophets as well as Apostles.

Acts 11:27, 13:1, 15:32

Eph. 4:11

(2) These prophets received new revelation from the Holy Spirit.

Eph. 3:5 - Arg.

(3) These N.T. prophets wrote Scripture.

Rom. 16:25-26 Arg.

(4) As Paul was chosen by the Lord after His ascension, so these prophets evidently were chosen.

I Cor. 12:28

(5) Historical Argument: The writings of these prophets were accepted as Scripture by the early churches in an age presided over by the Twelve.

Since Christ directly chose the Twelve, His authority reaches down

Historically to those whose writings were accepted by the Twelve.

CONCLUSION: Although the testimony of Christ to the N.T. seems less direct than in the case of the O.T., yet it should be clear that He would not have regarded the N.T. as of less value than the O.T. which in certain respects it superseded.

C. VALUE OF CHRIST'S TESTIMONY

INTRODUCTION

(1). No scholar has ever denied successfully that the recorded testimony of Christ supports the most absolute and sweeping doctrine of Biblical Inspiration.

(2). The only alternative, therefore, left to dissenters was to advance certain theories which were intended to invalidate the force of His testimony.

We shall consider three of these:

1. THE AGNOSTIC THEORY:

- How do we know Christ said what is recorded of His words?
- Answer :

(1) How do we know anything in history?

(2) Even merely human testimony is worth something.

2. THE ACCOMODATION THEORY:

- Our Lord knew Scriptures contained many errors, but because the people to whom He spoke believed otherwise, He accommodated His teaching to their mistaken ideas in order not to offend.

- Answer:

(1) Such a theory destroys the moral character of Christ.

(2) He corrected errors of His hearers instead of acquiescing in them.

(3) Consider His attitude toward Scripture in the Temptation!

3. THE KENOSIS THEORY:

- Explanation:

(1) Takes name from Greek verb in Phil. 2:7.

(2) Contends that by this act Christ emptied self of omniscience, thus becoming liable to error during days of flesh.

(3) Alleges support in such texts as Luke 2:52, Mrk. 13:32

- Answer:

(1) We must admit a real Kenosis involving some kind of self-imposed limitation.

(2) Limited knowledge does not necessarily involve the teaching of error.

(3) Christ claimed infallibility for all His own utterances.

John 8:26-29, 45-46

Luke 9:26

(4) The Kenosis, rightly understood, becomes a guarantee of His infallibility while on earth.

John 12:48-49

(5) Christ's testimony remains unchanged after Kenosis is past.

Luke 24:25-27, 44-45

Rev. 2:14, 20, 27, 3:7, 22:16

CONCLUSION TO 1

1. Christ's testimony supports most absolute doctrine of Inspiration.
2. This testimony cannot be invalidated without logically putting a question mark after all recorded history.

II. THE TESTIMONY OF THE BIBLE WRITERS.

Introduction:

Did other men display any consciousness of special divine authority in what they wrote?

A. THE OLD TESTAMENT WRITERS

1. Note the use of certain authoritative formulas:

“Thus saith the Lord” – “The Lord spake” – over 2,000 times

cf. Exodus 5-14, first verses

2. Isaiah 20 times declares his writings are “the word of the Lord”

cf. 1:10

3. Jeremiah almost 100 times says, “The word of the Lord came unto me.”

cf. 1:1

4. Ezekiel makes same claim 60 times.

cf. 3:16

5. Daniel claims his writings are a record of words and visions from God.

cf. 9:21-23; 10:10-11

6. Hosea, Joel, Jonah, Micah, Zephaniah, Haggai, and Zechariah, all begin writings with “the word of the Lord came unto me.”

7. Malachi, small book of only four chapters, uses phrase “saith the Lord” 25 Times, cf. 1:1-2

B. THE NEW TESTAMENT WRITERS

1. Matthew 1:1

2. Mark 1:1

3. Luke 1:1-4

4. John 20:31; 21:24-25; Rev. 1:10; 2:7, 11, 17,29; 3:6, 13, 22

5. James 1:1

6. Jude 1:1-4 ARV

7. Peter 2 Pet. 3:1-2

8. Paul 1 Cor. 2:13; 14:37; I Thess. 2:13; 5:27; 2 Thess. 3:14

Question: Did any of the New Testament writers recognize writings of others as Scripture?

2 Pet. 3:15-16

I Tim. 5:18 with Luke 10:7

III. THE NATURE OF INSPIRATION

Introduction:

We have been using “Inspiration” thus far as roughly equivalent to “trustworthy.”
Let us now ask more precisely, “What is this that we call Inspiration?”

1. THE ENGLISH WORD “INSPIRATION.”

In the A.V. it occurs only in Job 32:8 and 2 Tim. 3:16.

The A.R.V. changes Job 32:8 to “breath” (properly), and 2 Tim. 3:16 to “inspired of God.” Thus the noun disappears from the English Bible.

The A.V. “given by inspiration” is from Wycliff, “Inspired of God” from Tyndale. Both are misleading.

2. THE GREEK WORD IN 2 Tim. 3:16 - Theopneustos from Theos plus pneo.

Therefore, “God-breathed” would be a literal rendering.

Probably no Greek term could have more strongly asserted Scripture to be the direct product of God. For the “Breath” of God in the Bible is a symbol of His almighty creative word. cf. Psa. 33:6; Gen. 2:7.

Hence when Paul asserts that Scriptures is “God-breathed,” he is placing Scripture in the same category as the “heavens” and the “spirit” of man. All three are in a real sense “God-breathed,” that is, the direct product of Almighty God.

Viewed etymologically, “inspired” is a poor English term for the Pauline idea. “Out-spired” would be more accurate if there were such a word. For the idea is not that Scripture was something written by men into which God breathed some divine property, but rather Scripture is something that God “breathed-out” as the very word of God.

However, the term “Inspiration” is so firmly entrenched in our theological language that it cannot be set aside. The better course is to adopt the term and then define it in accordance with the Greek word in its Biblical context.

3. THE PROBLEM OF TRANSLATING 2 TIM. 3:16

A.V. renders “All Scripture is given by inspiration of God and is profitable.”

A.R.V. renders “Every Scripture of God is also profitable.”

The A.V. makes the direct assertion that all Scripture is inspired of God, while A.R.V. seems to suggest that if a Scripture is inspired of God, it is also profitable, thus intimating that some Scripture may not be inspired.

The Greek grammatical construction seems fairly simple – “pasa graphe theopneusto;

kai ophelimas.” What we have here are two adjectives joined by the conjunctions- “inspired and profitable.” And these adjectives both either belong to the subject or to the predicate. But the revisers violently sunder them and turn the conjunction into an “also.”

Dr. S. P. Tregelles (1813-1875) has declared that there is not a solitary instance in any classic author, or in the New Testament, where two adjectives, as “inspired and profitable,” connected by a conjunction as these are, and either both belonging to the subject or both belonging to the predicate, are violently sundered, and the conjunction manipulated into a senseless “also.”

The same great scholar said of the attempts in his day to set aside the common rendering of this verse, “In the year 1839 I called it much misspent labor and false criticism, and so advisedly I call it still.”

Bishops Hoberly and Wordsworth and Trench, as members of the revision committee, expressly disclaimed any responsibility for the revised rendering.

Dean Burgon called it “the most astonishing, as well as calamitous literary blunder of the age.”

Dr. Scrivener, the great critic, said: “It is a blunder such as makes itself hopelessly condemned.”

It is claimed that the A.R.V New Testament contains at least eight instances of similar Greek construction, yet this is the only next where the revisers adopted such a rendering. Cf. Heb. 4: 12 for an instance.

But even if we should adopt the A.R.V., the text does not mean what the critics would like. Warfield explains it as follows: “Every Scripture, seeing it is God-breathed, is also profitable.”

4. A DEFINITION OF INSPIRATION AS USED IN 2 TIM. 3:16.

To say that all Scripture is inspired of God is to say that all Scripture is the direct product of the creative breath of God. This is exactly what we might expect if the Bible can be said to be God’s word. God’s word is that which He has spoken, that is, breathed out. Yet we must not forget that what is God-breathed is *graphe*, i.e., the sacred writing, not the spoken word.

5. ON THE BASIS OF 2 TIM. 3:16, CERTAIN CONCLUSIONS CAN BE DRAWN:

A. Inspiration is not merely a heightened form of spiritual illumination. The latter is (1) Common to all Christians; (2) Subject to degrees; (3) Always continuous to some extent. But inspiration is not common to all Christians, not subject to degrees, and certainly not continuous. If it were, the writing of Scripture ought not to be too rare or difficult!

B. Inspiration is more than revelation in the strict sense of the term.

Revelation is God’s activity in communicating truth to the human mind. Inspiration is God’s activity in producing a record of the Revelation. Dr. Chalmers put the distinction thus: Revelation is the inflow to the agent. Inspiration is the outflow to others in a record.

Failure to distinguish properly between these two has been a fertile source of wrong theories of inspiration. They argue, for instance, that the Ten Commandments are more inspired than the story of the Exodus, because God gave the former directly, while the latter was a visible event in history requiring no special revelation. But the method of revelation is never the measure of its inspiration. God has various ways revelation (See above). Here is a great mass of revelation. The problem was to select the right material, and record it accurately and in permanent form. This necessitated a divine activity in so influencing and controlling certain selected men that they would select the right material and record it with infallible accuracy. This activity on the part of God has given us an inspired Bible.

SUBJECT 2 – THE PERSONS OF THE TRIUNE GOD

Outline of
Subject 2- The Persons of the Triune God

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF GOD

INTRODUCTION

I. SELF-REVELATION: God has revealed Himself

1. In the material and animal creation: Psa. 19:1-4; Rom.1:19-20
2. In the nature and constitution of man: Gen.1:26-27; Acts 17:28-29
3. In the primitive and direct revelation to men: Gen. 6:13; 12:1-4
4. In the miraculous and providential works of God: Deut. 4:33-35; John 10: 38
5. In the experience and life of God's people: I Peter 2:9;
6. In the Holy Scriptures: Heb. 1:1; II Tim 3:16 (Perfectly)
7. In the Lord Jesus Christ: John 1:18; 14:8-9 (completely)

II. PERSONALITY: God is

- | | | | | |
|-------------------|---|---------------------------|---|-------------|
| 1. Living | - | Deut. 5:26, Heb. 10:31 |) | |
| 2. Intelligent | - | I Sam. 2:3, Prov. 3:19-20 |) | |
| 3. Purposive | - | Isa.14:26, Eph. 3:11 |) | Attributes |
| 4. Active | - | Dan.6:27, John 5:17 |) | of |
| 5. Free | - | Dan. 4:35, Eph. 1:II |) | Personality |
| 6. Self-Conscious | - | Exod. 3:14, I John 1:5 |) | |
| 7. Spirit | - | John 4:24, Luke 24:39 |) | |

III. UNITY: God is ONE - Isa. 44:6, Mark 12:29

IV. GREATNESS: God is

- | | | | | |
|---------------------|---|---------------------------|---|-------------------|
| 1. Self-existent | - | Psa. 36: 9, John 5:26 |) | |
| 2. Eternal | - | Deut. 33:27, Isa. 57:15 |) | |
| 3. Unchangeable | - | Mal. 3:6, James 1:17 ARV |) | Attributes of |
| 4. Omnipresent | - | Psa. 139:7-10; Jer. 23:24 |) | Greatness (Being) |
| 5. Omniscient | - | Job 37:16, I John 3:20 |) | |
| 6. Omnipotent | - | Matt. 19:25-26, Rev. 19:6 |) | |
| 7. Perfect | - | Psa. 18:30, Matt. 5:48 |) | |
| 8. Infinite | - | Psa. 147:5, Psa. 40:5 |) | |
| 9. Incomprehensible | - | Psa. 145:3, Rom 11:33 |) | |

V. GOODNESS: God is

- | | | | | |
|--------------|---|-----------------------------|---|---------------|
| 1. Holy | - | Isa. 6:1-5, I Peter 1:15-16 |) | |
| 2. True | - | John 17: 3, Psa. 31:5 |) | |
| 3. Love | - | I John 4:7-10, Isa. 63:9 |) | Attributes of |
| 4. Righteous | - | Psa. 145:17, Rev. 16:4-7 |) | Goodness |
| 5. Faithful | - | Deut. 7:9, I Thess. 5:24 |) | (Character) |
| 6. Merciful | - | Deut 4:31, II Cor, 1:3 |) | |

VI. CHRIST-LIKENESS: God is like

- Jesus Christ - John 1:18, 14:7-9

VII. TRI-UNITY: God is

- | | | | |
|----------------|-------------|---|-------------|
| 1. Father | - John 6:27 |) | |
| 2. Son | - Rom. 9:5 |) | Matt. 28:19 |
| 3. Holy Spirit | - Acts 3-4 |) | |

VARIOUS IDEAS OF GOD (OR GODS) APPEARING IN THE HISTORY OF RELIGION

Since I shall be speaking of these Ideas, you should know what they are. They are not names of different historical religions. We begin with lowest first, not because they arose in this order.

1. DYNAMISM

Belief in a kind of impersonal life-energy pervading all things. Can be tapped and used for both evil and good purposes.

2. ANIMISM

All nature is alive with personal spirits which can injure or help men.
The phenomena of nature caused by these spirits.

3. FETISHISM

A spirit takes abode in some inanimate object, and the object is worshipped because the “god” is there. The god may leave the object.

4. IDOLATRY

Here the spirit dwells in some object made by man, or is reached through the object. God’s relation to object is permanent. Hence object is always sacred.

5. MONOLATRY

Worshipper selects one idol out of many, worships it to the exclusion of others.
He may change from one to another. Idol often a tribal object.

6. POLYTHEISM

Worship of many gods. Generally well defined in names and number.
Dwell in greater objects of nature. Generally worshipped through idols.

7. HENOTHEISM

Worshipper selects one of the gods of polytheism, worships it as his god.
Still believes other gods exist, but his is superior to others.

DUALISM Belief in two gods or principles, one good, other evil Both eternal and in conflict.

8. TRITHEISM

Perversion of the Christian doctrine of Trinity.

9. PANTHEISM

God is all, and all reality is god, impersonal force or mind. Nothing but God
Really exists. All that appears is only a manifestation of this God.

10. DEISM

One god, far removed from the world, with no present relation to the world except as its originator.

11. MONOTHEISM

One Supreme Being, personal and ethical, distinct from the world, yet in world as its source and preserver.

12. THEISM

Same as Monotheism with added idea of self-revelation in a supernatural way.

I. SELF-REVELATION

A. IN THE MATERIAL AND ANIMAL CREATION

Psa. 19:1-4

Acts 14:17

Rom. 1:19-20

Job 12:7-9

1. Content:

- (1) There is a God
- (2) Some things about His nature

2. Accessibility:

- (1) To all with powers of observation and intelligence
- (2) And who are able to make the necessary rational inference

3. Limitations:

- (1) Partial
- (2) Obscured by problem of physical evil

4. Problems:

- (1) Does not Bible warn that the world by wisdom knew not God?

B. IN THE NATURE AND CONSTITUTION OF MAN

Isa. 29:16

Gen. I:26-27

Acts 17:28-29

1. Content

Since man is made “in image” of God, an examination of man’s nature should reveal something of God.

How is man different from animals?

2. Accessibility:

See above

3. Limitations:

- (1) partial – how?
- (2) Obscured by sin

4. Problems:

- (1). Did not man lose the “image” of God when he sinned?
cf. Gen. 9:6 James 3:9
- (2). Are we not forbidden to conceive God after the likeness of man?

cf. I Sam. 15:29
Psalm 50:21 with 19-20
Rom. 1:12
Acts 17:28-29
cf. The argument from Incarnation

C. IN PRIMITIVE AND DIRECT REVELATION

1. Explanation:

Gen. 6:13
Gen. 9:1,8
Gen. 12:1-4

Jer.1:4
Jon. 1:1
etc.

2. Content:

Very full and rich – much of what we know about God

3. Accessibility:

- (1) To those spoken to
- (2) To those who read Biblical record
- (3) To others acquainted with primitive traditions of race
of. traces of certain truths

4. Limitations:

- (1) Partial
- (2) Corruption of tradition
- (3) God does not speak directly to all men

5. Problems:

- (1) Does God speak directly to any man today apart from the written Word?

Answer:

D. IN MIRACULOUS AND PROVIDENTIAL WORKS

Ex. 5: 1-2 (with 7:5,17), 9:14, 10:2
Num, 14:11
Deut. 4:33-35, 7:8-9
Josh. 4:23-24
Isa. 45:1-6
Ezek. 11:9-10
John 10:38
I Cor. 10:7-11

1. Content: of. above texts

2. Accessibility:

- (1) To those who saw the miracle
- (2) To those who read the Biblical record of it

- (3) To those able to discern the meaning of history
- (4) To those familiar with race traditions (in part)

3. Limitations:

- (1) Partial
- (2) Misinterpreted
- (3) Traditions accounts distorted and corrupted
of. Babylonian story of flood

4. Problems:

- (1) Does God work miracles today?

E. IN THE LIFE AND EXPERIENCES OF HIS PEOPLE

Matt. 5:13-16	2 Tim. 1:12
2 Cor. 3:2-3	John 14:21
2 Cor. 4:6-11	
Col. 3:9-10	
1 Pet. 2:9	

1. Explanation

- (1) Learn about God Thru personal experience
- (2) Learn about God thru observing others

2. Content: Very full, but especially

- (1) Personality
- (2) Moral character and goodness

3. Accessibility:

- (1) Experience limited to regenerated
- (2) All who see the lives of the regenerated

4. Limitations:

- (1) Conditioned and marred by our sinful nature and tendencies
- (2) How we misrepresent God

F. IN THE HOLY SCRIPTURES

Heb. 1:1 (of. Jn 16:25)	Rom 1:2
Luke 24:27, 44-45	2 Tim. 3:15
John 5:39	

1. Content: not everything

- (1) All that man needs to know of God for his salvation (2 Tim. 23:15)
- (2) In perfect form (as originally given)
- (3) Carries marks of its own divine character (Isa. 46:9-11)

2. Accessibility: Church is making it thus:

- | | |
|---------------------|-------------------|
| (1) By preservation | (4) By exposition |
| (2) By translation | (5) By education |
| (3) By circulation | |

3. Limitations: not in the word itself

- (1) Inadequacy of language
- (2) Problems of translation
- (3) Illiteracy of men
- (4) Delay in world evangelization

4. Problems: See under doctrine of Inspiration

G. IN THE LORD JESUS CHRIST

Matt. 1:23

” 11:27

John 1:18

” 12:45

John 14:8-9

Heb. 1:2-3

Col. 2:9

1. Content:

- (1) Complete – Col. 2:9
- (2) Perfect – Heb. 1:2-3
- (3) Final – John 14:8-9

2. Accessibility:

- (1) Now – To all who hear and receive the Gospel
- (2) Ultimately – “Every eye shall see Him.”

3. Limitations: Only one

Our finite capacity for knowing an infinite God

4. Problems:

- (1) Is there more of God revealed in Christ than in Bible?
 - of. John 20:30, 21:25
 - 1 Cor. 13:12
 - 1 Pet.

We shall know more of God when we see face of Christ.

But we shall never know more than is revealed in Him.

Last word of Bible: “They shall see His face” (Rev. 22:4).

H. CONCLUSION TO SELF-REVELATION

1. Note value of each revelation in present form.

- (1) Material universe)
- (2) Nature of man)
- (3) Direct revelation) Partial, distorted, inadequate

- (4) Miracles and providence)
 - (5) Experience and Life)
 - (6) Bible – perfect in original form
 - (7) Christ – complete, perfect, final
2. Strictly speaking, all revelation is through Christ.
- cf. His relation to different channels of Revelation.
“In the beginning was the Word.”
3. Note high value of Bible in relation to other channels of revelation.
- (1) Bible includes Revelation from all other sources.
 - (2) Bible presents this Revelation in original pure form.
 - (3) Bible supplies correct interpretation of the Revelation.
 - (4) Bible is vastly superior to Revelation in nature and man.
 - (5) Bible presents the only authentic portrait of Christ in His Revelation of God.
- Therefore, in this Course, we take this Book as the source of our Revelation concerning God.
- Cf. difference between Biblical and Natural Theology.
4. All these channels of Divine Revelation may be used as rational proofs of the existence and nature of God.
- (1) Material universe
 - (2) Man
 - (3) Direct Revelation
 - (4) Miraculous and Providential works
 - (5) Christian life and experience
 - (6) Bible
 - (7) Christ
- Cf. The two roads to certainty
- a. Rational Inference
 - b. Spiritual Experience

II. PERSONALITY OF GOD

INTRODUCTION: WHAT IS PERSONALITY?

1. Personality is perhaps the most important fact in the world. No other fact is better attested. But in spite of its certainty and effects, no fact is more elusive as to its definition.
2. According to an older psychology, personality consists of three things: Knowledge, Emotion, and Will. But recent psychological theories have arisen to dispute even the existence of personality as a possession of man, unique and

different from any so-called lower animal. Even, the brute, they argued, has intelligence, emotion, and will, or a kind.

3. Such theories have compelled us to seek a closer analysis of the fact of personality. The following may be offered as a tentative and rather abstract definition:
“Personality is a name given to the nucleus of a definite group of functions or characteristics.”

At least eight of these may be enumerated

- | | |
|------------------|----------------------------------|
| (1) Life | (5) Freedom |
| (2) Intelligence | (6) Self-consciousness |
| (3) Purpose | (7) Emotional Capacity |
| (4) Activity | (8) Spirituality (Intangibility) |

4. Some of these are not peculiar to personality. Even the brute has life and intelligence of a sort. But the combination of these characteristics in a common center is peculiar to personality, and there can be no personality without their presence. Personality is living, Intelligent, Purposive, Active, Free, Self-conscious, Emotional Spirit. Note the predicate and adjectives.
5. The God revealed in the Bible displays all of these marks of personality:

A. The God of the Bible is LIVING.

1. Biblical Testimony

Deut. 5:26

1 Tim. 4:10

2. What does the term “Living” mean in the Bible? (Strong 251)

Life in the Bible is simply potential energy or activity.

When Bible speaks of “the Living God,” it means that He is able to do things, things which the non-personal cannot do.

Deut. 5:26

Josh. 3:10-17

Jer. 10:10-13

Dan. 6:26-27

1 Tim. 4:10

Heb. 10:30-31

3. Practical Value of this truth:

- (1) Antidote for all idolatry and pantheism.
- (2) Only satisfaction for the human heart – Psa, 84:2

B. God of the Bible is INTELLIGENT.

1. Biblical Testimony

I Sam. 2:3

Isa. 11:2

Prov. 3:19-20

Isa. 29:16

Rom. 11:23

2. Terms used indicate Intelligence of the highest kind.

- (1) Knowledge: Perception of facts as they are.
- (2) Understanding: Insight into the meaning of the facts perceived.
- (3) Wisdom: Ability to place the fact in proper relation to other facts, and use them for good ends.

Note: Each of the above terms connected with idea of ethical good.
cf. Jas. 3:17

Note: Compare Ideal Intelligence in modern terms.

3. Practical Values of this truth.

- (1) Warning to evil-doers – I Sam. 2:3
- (2) Consolation to the godly – Job 23:10

C. God is PURPOSIVE

1. Biblical Testimony

Eph. 3:11

Isa. 14:26

2. Why is “Purpose” a distinctive mark of Personality?

- (1) The brute has no “purpose” – why?
- (2) Man has “purpose”—in what sense?

3. A Definition: “Reacting to some future goal, which actually exists only in the mind, as if the goal were already present.”

4. The God of the Bible is purposive in this personal sense.

How?

5. With respect to “purpose”, God is the Perfect Personality

Why?

D. God is ACTIVE

1. Biblical Testimony

Psa. 92:4-5

Deut. 11:7

Dan. 6:27

John 5:17

Phil. 2:13

2. Activity is a mark and function of life.

God not merely the “Living” God.

Also the “Active” God.

3. What does God do?

Discuss later under

(1) God’s Relation to the World

(2) Especially in “Salvation”

E. God is FREE

1. Biblical Testimony

Job 23:13

Dan. 4:35

I Cor. 12:18

Eph. 1:11

Psa. 51:12

2. Meaning of “Freedom”? Can God do anything?

God is free in what sense?

3. Freedom is one of the clearest marks of personality.

Are animals free? Why not?

Is man wholly free?

God alone is perfect personality – why?

4. Practical values of the Divine freedom.

(1) Refutes two wrong ideas about God:

a. The Fatalistic view:

b. The Pantheistic view:

cf. Biblical view: Psa 135:5-9

(2) Gives to the Christian both Consolation and Hope:

How?

cf. Psa. 115:2-3, 9-13

F. God is SELF-CONSCIOUS

1. This is a fundamental mark of personality:
Its manifestation in man:
cf. the animal:
2. The God of the Bible revealed as a self-conscious Being.
Exo.3:14
3. He is completely self-conscious.
cf. man's self-consciousness incomplete – Psa. 139:23-24
God knows Himself completely.
cf. I Cor. 2:10-11
I John 1:5
John 6:6
4. This truth has a practical value.
 - (1) Answers the pantheistic error:
 - (2) Assures us that in God we are not dealing with a mere dumb “force.”

G. God is EMOTIONAL

1. Biblical Testimony:

Jer. 31:3	Deut. 5:9
Rom.	1:18 judges 10:16
Psa. 103:13	Isa. 62:5
” 145:8	” 63:9
” 5:5	

2. Meaning of these expressions:

- (1) Not mere anthropomorphisms –
- (2) But not mixed with human imperfection and weakness:

3. The materialistic theory:

- (1) Emotion is wholly physical.
- (2) Reply to this view:

H. God is SPIRIT

4. Biblical Testimony

- (1) In Old Testament
- (2) In New Testament

John 4:24
Herb. 12:9

5. Meaning of “God is Spirit”?

- (1) General meaning of term “Spirit” in New Testament

Mark 2:8	Rom. 8:26
Acts 19:21	Rom. 8:27
Matt. 10:20	Phil. 2:1
Luke 1:47	John 4:24
Rom. 15:30	Jas. 2:26

Argument:

Definition:

Conclusion:

6. Negative Meaning of “Spirit” in Luke 24:36-43

- (1) What “Spirit” is not
- (2) Reason for Forbidding man to worship God through images

Exo. 20:4

7. Questions and problems:

(1) If no one ever saw “spirit,” how do we know there is such a thing?

cf. Electricity – How known?

(2) If God is invisible Spirit, how explain such texts as Exo. 24:10-11 and Isa. 6:1-5?

Answer: John 1:32; Exo. 3:2-6; Ezekiel 1; Dan. 7:9

(3) Why does Bible speak of God’s Hand, Arm, Feet, Eyes, if spirit has no bodily parts?

Answer: a. Nature of Bible Revelation
b. Compare the Incarnation

I. CONCLUSION-SUMMARY

1. God is personal, that is, God is living, intelligent, purposive, active, free, self-conscious, emotional, spirit.

Explain each term.

2. Personality of God – a consoling revelation:

cf. Russell’s “A Free Man’s Worship”

3. Loss or modification of this truth is a catastrophe.

What happens:

- (1) Loss of this truth
- (2) Rise of intellectual pantheism
- (3) Reappearance of personality in polytheism
- (4) Finally the worship of objects

Conclusion: The intellectual process may actually produce idolatry.

Common man demands personality

Intellectual man rationalizes the idolatry

III. UNITY OF GOD

A. BIBLICAL MATERIAL

Deut. 4:32-39

” 6:4-5

Job 23L:13 A.R.V. marg.

Isa. 44:6-8

” 45:5-6

Mark 12:29-30

John 5:44 A.R.V.

” 10:30

Rom. 3:29-30

I Cor. 8:4-5

Jas. 2:19
Jude 4

Note:

B. MEANING AND CONTENT OF THE DOCTRINE OF GOD’S UNITY

1. Positively:

John 5:44 A.R.V.
Deut. 6:4

2. Negatively:

I Cor. 8:4-5
John 10:30

C. SUPPORTING EVIDENCE FOR GOD’S UNITY

1. Unique miraculous works:

Deut. 4:32-39
cf. Satanic wonders – Exo. 8:6-7 with 17-19

2. Prediction prophecy:

Isa. 44:6-8
” 45:4-6

3. The evidence is compound:

cf. Matt. 11:2-5 with Isa. 35:5-6 and 61:1

D. THE GREAT PRACTICAL DUTY BASED ON TRUTH OF GOD’S UNITY

1. Note connection in Deut. 6:4-5
2. The implied argument:
3. The motive of polytheism

E. IMPORTANT IMPLICATIONS OF THE TRUTH OF GOD’S UNITY

1. Theologically: Rom. 3:29-30
2. Scientifically:

F. THEORIES AND PROBLEMS:

1. See my list of “Various Ideas of God”
2. Does Bible sanction Henotheism?

IV. GREATNESS OF GOD

A. GOD IS SELF-EXISTENT.

1. Biblical material:

John 5:26

Jer.2:13

Psa. 36:9

Ex. 3:14

2. Statement of the Doctrine:

The source of God's existence is wholly within Himself, depending on nothing external to Him.

3. Problems: cf. the Kantian objection-

4. Practical value: cf. John 5:25 with 26

B. GOD IS ETERNAL.

1. Biblical material:

Gen. 21:33

Isa. 57:15

Deut 33:27

Rom. 1:20

Psa. 102:11

I Tim. 1:17

" 90:1-2

Heb. 1:2

Hab. 1:12

Rev. 4:10

2. Statement of Doctrine:

(1) God's existence cannot be measured by time – Psa 90:1-2

(2) God is above time – Isa. 57:15

(3) God is the Author and Ruler of time – Heb.1:2, I Tim. 1:8

3. Problems:

(1) How can God be the Author of Time?

(2) How can God be above Time?

4. Practical Values.

Deut. 33:27

Psa. 90:1-2

Psa. 102:1-13

Hab. 1:5-12

C. GOD IS UNCHANGEABLE

1. Biblical Material:

Ezel. 24:14
Psa. 33:11
Num. 23:19

Jas. 1:17 A.R.V.
Mal. 3:6
Exo. 3:14

2. Statement of Doctrine:

There is no change in God, His Nature , Character, Mind, Thoughts, or Will

3. Problems:

How explain texts like I Sam. 15:10-11?

Answer:

4. Practical Values:

Jas. 1:13-17
Pas. 33:11-12
Mal. 3:6
2 Tim. 2:13

D. GOD IS OMNIPRESENT

1. Biblical material:

Psa. 139:7-10
I Kings 8:27 (cf.30)
Jer. 23: 23-24

Acts 17:27-28
Isa. 57:15

2. Statement of the Doctrine:

(1) God is in the universe – everywhere present at the same time.

Caution:

(2) The Universe is in God – (Acts 17:27-28, Isa.57:15)

Explain:

3. Problems:

How explain texts like Matt. 6:9 and Gen. 11:5?

Answer carefully:

4. Practical Values:

- (1) A warning – (Amos 9:1-4, Jonah 1:1-3)
- (2) A consolation – (John 14:23)

E. GOD IS OMNISCIENT

God's knowledge is all-inclusive: it includes all things, past, present, and future.

I John 3:20

- (1) The material world

Job 28:24

Psa. 147:4

Psa. 139:15

The animal world

- (1) Matt. 10:29 – cf. Bryant's "To a Waterfowl"

- (2) Spirit world of the dead

Job 26:6

- (3) World of mankind

Psa. 33:13-15 A.R.V.

Acts 1:24

- (4) All minute details of personal life

Psa. 139:1-4

- (5) Past and future events

Isa 46:9-11

- (6) All possible events under all possible combinations of circumstances

Matt. 11-21

God's knowledge is eternal, perfect, and complete.

Acts 15:28)

Job 37:16) cf. I John 1:5

Heb. 4:13)

God's knowledge involves moral purpose.

Prov. 15:3

Problems:

- (1) How explain texts like Deut. 8:2 and Gen. 18:20-21?

Answer:

- (2) Isn't God too great to notice every trivial event?

Answer: cf. Psa. 113:5-9

- (3) If God knows all future events, are they certain?

- (4) Explain the problem in I Cor. 13:12

Practical values:

- (1) A consolation to God's people:

Gen. 16:13, Matt. 6:8, Psa. 56:8

- (2) A warning to the wicked:

Psa. 94:3-9; Prov. 15:3

F. GOD IS OMNIPOTENT

1. Biblical material:

Gen. 17:1	Matt. 19:25-26	
Gen. 18:14		Rev. 19:6
Jer. 32:17	Isa. 40:28	
Job 42:1-2		

2. Statement of the Doctrine:

(1) God is able to do all things that are consistent with His nature and character.

Explain: Titus 1:2; Jas. 1:13, II Tim. 2:13

(2) God is never exhausted by the exercise of His power.

Isa. 40:28

3. Manifestation of God's Omnipotence:

- (1) In creation – Jer 10:12
- (2) In nature – Jer 10:13
- (3) In history – Dan. 4:17
- (4) In heaven – Dan. 4:35
- (5) In redemption – Eph. 1:18-22

4. Practical Values

Gen. 17:1
Isa. 40:28-30
Matt. 19:25-26
Jer. 32:2-26
Rev. 19:6 with 11:17

G. GOD IS PERFECT

1. Biblical material:

Job 37:16	Deut 32:4, cf. 3	
Rom. 12:2		Jas. 1:17
Psa. 19:7	Matt. 5:48	
Psa. 18:30		

2. Meaning Hebrew and Greek Terms:

Tamim – trans. – perfect, complete, full, whole, without blemish

Teleios – trans. – perfect in sense of complete or finished

3. Definition of the Divine perfection:

To say that God is perfect means He is complete – nothing lacking. He is all that God ought to be – falls short in nothing.

4. Problems related to God's perfection:

(1) Bible ascribes perfection to creatures.

Gen 6:9

Job 1:1

Ezek. 28:12

Explain:

(2) Does not Matt. 5:48 command us to be perfect as God is perfect?

Two possible interpretations:

5. Practical Values:

(1) All we need in God is found in Him.

(2) This attribute qualifies all the others.

H. GOD IS INFINITE

1. The Biblical words.

(1) English word occurs only once – Psa. 147:5
meaning – cf. Latin – without end.

(2) Hebrew word – En mispar – literally – no number.
Why an apt term?

2. Statement of the Doctrine.

1. To say God is Infinite means that God is wholly without limits except those which are self-imposed.
2. Another attribute which qualifies all others.

Psa. 147:5

Psa. 71:15

Psa. 40:5

Psa. 103:12

Psa. 89:2

3. Problems:

- Is not God limited in some ways?
- Meaning of Psa. 78:41?
- How can a finite mind think of “infinity”?
- Does not infinity put God so far above us that finite beings cannot reach Him?
- How explain Job 22:5?

4. Practical Values:

Comfort to God's people – why?

Warning to the wicked – why?

I. GOD IS INCOMPREHENSIBLE

1. Biblical material.

Psa. 145:3

Isa. 40:28

Job 5:9

Rom. 11:33 Weymouth

Job 11:7

2. Statement of the Doctrine:

God cannot be completely comprehended by any finite mind.

- (1) Does not mean He is “unknowable” (I Jn. 4:7).

A great deal can be known about the unknowable God.

- (2) The mind of Christ, of course, is excluded by one statement.

Matt. 11:27 Greek

3. Problems:

How explain Prov. 25:3?

- (1) Context limits meaning of “unsearchable.” cf. A.R.V.

- (2) With this reservation, a great truth here:

4. Practical Values:

- (1) Intellectual value of this truth:

Assures us of an inexhaustible field of knowledge.

Man was made to discover and understand.

If God is satisfied with no progress in knowledge, why not man?

- (2) Spiritual Value:

Highest ecstasy of worship

This experience impossible with a finite God.

cf. Paul’s climax in Rom 11:33-36

climax in other types of experience is achievement.

But here the climax is not mastery, but in being mastered and overwhelmed by a reality which is incomprehensible.

Our greatest spiritual moments.

V. GOODNESS OF GOD

INTRODUCTION:

1. In dealing with the idea of Greatness, the investigation was confined as far as possible to metaphysical Greatness, excluding the idea of Moral Greatness. Of course, it is not possible to exclude the latter entirely. We might indeed conceive a self-existent and eternal God who is bad morally. But when we come to the attribute of perfection, we enter the moral realm. The perfect God must also be a Good God. And such the Bible affirms Him to be (Psa. 25:8, 33:5, 52:1, 103:1-22; Mark 10:18; Rom. 2:4, 11:22).
2. Using the term “Goodness” in its broadest moral sense, as applied to God, His goodness as set forth in the Bible includes two classes of attributes.

(1) attributes which describe what God is in Himself.

(2) attributes which describe what God is in relation to others.

or attributes of character, and the expression of His character.

3. In describing the Goodness of God, the Bible uses a great many terms, but I have tried to group these terms under an economy of ideas, as follows:

(1) In Himself, God is:

- a. Holy
- b. True
- c. Love

(2) In relation to others, God is:

- a. Righteous
- b. Faithful
- c. Merciful – (many words under this idea)

Note: Strong classifies all the Divine attributes under two heads:

(1) Absolute or Immanent: and (2) Relative or Transitive (p. 248).

This classification is especially useful for the Moral Attributes.

A. GOD IS HOLY

1. Biblical material.

Isa. 6:1-5	Psa. 98-1
Isa. 99:1-9	Deut. 26:15
I pet. 1:15-16	Psa. 47:8
Psa. 51:11	Lev. 27:28
Isa. 57:15	Psa. 89:35
Psa. 105:42	Lev. 11:41-45

2. Meaning of the Biblical words.

(1) English word “holy”: etymologically - “whole”

By usage - wholly pure in moral sense

-wholly devoted to a sacred purpose

(2) Hebrew and Greek terms:

Kadesh - separateness)
Hagios - set apart) same general idea

Note: a. Root meanings may have had no original reference to moral

Purity: cf. Gen. 38:21

b. But these words, by an easy transition, came to be used to express the idea of moral purity. cf. I Thess. 4:7

c. Consider how this came about:

3. Meaning of Holiness in God:

Recall the ideal of separateness - In what sense is God “separate”?

(1) God is absolutely separate from all that is earthly or created.

A Holiness of Divine Majesty.

Psa. 99:1-3

Isa. 57:15

(2) God is absolutely separate from all that is unclean.

A Holiness of Moral Purity.

Psa. 99:4-9

Psa. 24:3-4

Notes: a. Both ideas joined in Isa. 6:1-5

b. Second idea derived from the first, and becomes primary in O.T.

c. In N.T. the emphasis is almost exclusively on Moral purity.

But the first idea is not lost. cf. Luke 1:49.

4. The Fundamental Moral Attribute is Holiness.

Much discussion among theologians:

(1). Bible seems to make Holiness basic:

Isa. 6:1-3 and arg.

Isa. 57:15

Psa. 48:8

(2). All God’s acts are acts of Holiness. Not all are acts of Love.

Theologians have spoken of Holiness being self-affirmation, and love as self giving.
Before God can give, there must be something to give. God is not holy because He loves.
He loves because He is Holy.

cf. Rev. 4:3 Strong, p. 272

5. Some Practical Values.

- (1). God's holiness reveals our own uncleanness:
Isa. 6:5
- (2). Guarantees the immutability of God's covenants:
Psa. 89:34-34
Psa. 105:42
John 17:11
- (3). Guarantees the ethical nature of our salvation:
Psa. 98:1 .A.S.V. and arg.
- (4). Reveals character of the coming Kingdom:
Psa. 48:8 Isa. 11:9
- (5). Demands a corresponding holiness in His people:
I Pet. 1:15-16
Psa. 99:8-9
Heb: 12:12 with 14
- (6). Holiness is the awful background of Divine Judgment.
Rev. 4:2,5,8 20:11
- (7). Held out as an encouragement to humble and contrite hearts:
Isa. 57:15

6. Problems:

- (1) Amos 2:6-7
- (2) Holy "things"
- (3) Hab. 1:3

B. THE TRUTH (TRUE-NESS) OF GOD

1. Biblical Material

John 17-3; I Thess. 1:9	-	"The true God"	
John 17:17; Psa. 119:160	-		His word is "true"
Psa. 31:5; Isa. 65:16	-	"the God of truth"	

2. Meaning of these terms

- (1) A Tentative Definition: "True" is Conformity to a Standard.
Objection: suppose the "standard" is false?
Explain:
- (2) The term "True" can be used in two ways"

- a. True - as applied to an object; e.g., a true man.

What is the “standard” here?

Definition:

True - as applied to knowledge or statements about the object e.g., a true knowledge about man What is the standard here?

Definition:

Note: Best way to express these two meanings is by the words “true” and “truthful”, or “veritable” and “veracious”

3. Statement of the Doctrine:

- (1) God is the “true God” in that His being conforms exactly to the highest possible ideal of what God ought to be

John 17:3

- (2) God is the “truthful God” in that His knowledge and His words conform exactly to Reality, things as they are.

Psa. 19:9; John 17:17

- (3) God is “the God of Truth” in that all truth is grounded in His own Being and Nature.

Psa. 31:15

4. Relation of God’s True-ness to other attributes

- (1) Directly associated with other attributes in many texts.

Psa. 43:3

Jer. 4:2

2 Sam. 2:6

Jer. 33:6

Ex. 34:6

Jer. 1:17

Psa. 111:8

Jn. 14:6

- (2) Meaning of this association? Explain:

5. Problems

Rom. 1:25 in A.V.

Cf. A.S.V.

6. Erroneous Views

- (1) See use of term “truth” in Christian Science.

Make “true” identical with the “real”

Answer:

7. Practical values of the “Truth” of God

- (1) Guarantees that the material and moral universe is based on truth.

Psa. 111:7-8

- (2) Assures us that God, being true, will respond to all true worship and prayer.

John 4:23

Psa. 145:18

- (3) Guarantees that God will make good every promise.

Jer. 4:2

- (4) Guarantees the justice of final judgment on sinners.
Rom. 4:2 Psa. 54:5
- (5) Makes us sure God will never prove unworthy of trust.
Psa. 31:5
- (6) This truth is our “Shield and Buckler”
Psa. 91:4

C. THE LOVE OF GOD

1. Important Biblical texts

Isa. 63:9	John 3:16
Isa. 49:14-16	I John 4:7-10

Note: (1) Doctrine is the same in both Testaments.

cf. the popular notion

(2) In O.T. the object of divine love is primarily Israel.

But this can be wrongly interpreted.

cf. Gen. 12:1-3

(3) The O.T. clearly shows that God’s love includes all men

cf. Jonah 4:6-11

2. Nature of God’s Love

(1) Unselfish Love

Deut. 7:7-8

(2) Voluntary Love

Rom. 5:8

I John 4:10

Hos. 3:1

Hos. 14:4

(3) Righteous Love

Psa. 11:7

Psa. 33:5

John 3:16

(4) Everlasting Love

Jer. 31:3

I Cor. 13:8

(5) Ultimate motive for all God’s kindness toward man

Jer. 31:3b

John 3:16

Eph. 5:25-27

(6) The very essence of God’s being

I Jn. 4:7-8

3. Satisfaction of God's Love

- (1) In the welfare of the Beloved
Jn. 3:16
- (2) In the presence of the Beloved
Zeph. 3:17 (Heb.)
cf. Jn. 17:23-24
I Thess. 4:17

4. Objects of God's Love

- (1) The only-begotten Son
Matt. 3:17
Jn. 3:35
Jn. 17:24
- (2) Those who love the Son and believe on Him
John 16:27
I John 3:1
- (3) Nation of Israel
Jer. 31:3-4
- (4) The world and every person in it
John 3:16 – Both universal and particular

Note: a. God's love requires an object which to some extent resembles Himself.

In what respects?

- b. This explains the special love of God toward special objects:
 He loves sinners because they are persons.
 He loves believers in a special sense because they are persons in whom God's own character is being reproduced (John 14:3).
 He loves Christ in a special sense because in Him as a person God's character is perfectly manifested (John 10:17).

5. Manifestation of God's Love

- (1) In doing good impartially to all men.
Matt. 5:43-48
- (2) In giving Himself for the objects of His Love.
John 3:16 cf. 2 Cor. 9:7
- (3) In suffering with and for the objects of His Love
Isa. 63:9 cf. Jud. 10:16 Psalms 68:19 A.S.V.
- (4) In dying for the objects of His Love
Rom. 5:8
- (5) In His hatred of all that is evil.
Psalms 45:7
- (6) In disciplining His own children.
Proverbs 3:12 cf. Hebrews 12:5-8

6. Definition of God's Love

(1) Various meanings attached to the term "Love"

- a. physical sense -
- b. natural affection -
- c. aesthetical -
- d. ethical - "unwavering determination to do good, the greatest possible good, to all."

(2) Meaning of "Love" as a divine attribute:

That in God which moves Him to give Himself and His gifts voluntarily, righteously, and eternally, for the good of personal beings, regardless of their merit or response.

7. Problems

(1) Hosea 9:15 – "I will love them no more"?

(2) Malachi 1:1-3 – "I hated Esau"?

8. Some Practical Values

(1) God's Love demands a loving response on our part.

I Jn. 4:11

(2) God's Love actually produces such a response in us both toward God and His people.

I Jn. 4:19

I Jn. 5:1

I Jn. 5:3

(3) God's Love working love in us becomes an evidence of our salvation.

I Jn. 4:7

I Jn. 4:12

I Jn. 2:10

I Jn. 3:14

(4) God's Love working love in us is preparing us for the Day of Judgment

I Jn. 4:17-18 cf. ARV

D. THE RIGHTEOUSNESS OF GOD

1. THE BIBLICAL WORDS

(1) English – Just, Justice, Right, Righteous, Righteousness

(2) Original – Hebrew, tsadik; Greek dikaiosune

2. THE GENERAL BIBLICAL TESTIMONY

Psa.	11:7	Psa.	45:6
”	19:8	”	89:14 ARV
”	119:137	Jer.	50:7 ARV
”	145:17	Rom.	3:21-26

3. THE TWO KINDS OF DIVINE RIGHTEOUSNESS

They appear in both Testaments and must be carefully distinguished. Rom. 3:21-26

(1) A Righteousness of God wrought at Calvary by the death of Christ which can be given to sinners.

cf. Rom. 3:21-22

A Righteousness of God which is an attribute of His character, and is non-transferable. cf. Rom. 3:25-26

See Jer. 23:5-6 for best in Old Testament

4. NATURE OF GOD’S RIGHTEOUSNESS

(1) Indicated by Hebrew word – tsadik – straight

(2) Absolutely free from any mixture of unrighteousness.

Psa. 92:15

Wholly above any Righteousness asserted of man. cf. 2 Peter 2:8 with Rom. 3:10

(3) Wholly inconceivable to man apart from divine revelation.

John 17:25

5. MANIFESTATION OF GOD’S RIGHTEOUSNESS

(1). In requiring perfect righteousness of men.

Lev. 19:35-36

(2). In bringing judgment upon the unrighteous.

Rev. 16:4-7

(3). In keeping all His covenants.

Psa. 50:5

Ezra 9:15

(4). In chastening His people.

Dan. 9:14

(5) Supremely in Cross of Christ.

Rom. 3:25

(6) In forgiving the sins of His children.

I Jn, 1:9

6. PRACTICAL VALUES OF THE TRUTH OF GOD’S RIGHTEOUSNESS

(1) Guarantees the Righteous character of His millennial Kingdom.

Psa. 45:6

(2) Guarantees the Righteous nature of final judgment.

Acts 17:31

(3) Guarantees the eternal safety of all who come to God through Christ.

John 17:24-25a

- (4) Assures us that no good we have done will be forgotten.

Heb. 6:10

7. PROBLEMS

- (1) Problem of reconciling doctrine of a Righteous God with the existence of an evil world.

Jer. 12:1

Mal. 2:17

cf. Mal. 3:1-5

cf. Rom 3:25

E. THE FAITHFULNESS OF GOD

1. BIBLICAL MATERIAL

- (1) In the Old Testament

Deut. 7:9

Psa. 119:90

Psa. 36:5

Lam. 3:23

Psa. 89:3

Isa. 11:5

- (2) In the New Testament

If we include references to Christ, the assertion that God is faithful occurs eleven times.

Greek – pistos – translated “faithful” 10, “true” 1, (II Cor. 1:18)

2. MEANING OF FAITHFULNESS IN GOD

- (1) Hebrew and Greek terms: “to be firm.”

reliable, steadfast, dependable, trustworthy

Context of Deut. 7:9 shows meaning of Old Testament term. cf. 7:8-10

- (2) Hebrew word is of interest – AMAN

cf. Greek Amen

God is the “Amen” God

cf. Rev. 3:14

3. SOME PRACTICAL VALUES OF THIS TRUTH

- (1) Faithfulness of God guarantees He will make good promises and warnings.

Heb. 10:23

2 Tim. 2:13

- (2) Guarantees the stability of material universe.

Psa. 119:90

” 89:2

- (3) Secures our participation in Christ.

I Cor. 1:9

- (4) Secures Victory for us in temptations

I Cor. 10:13

- (5) Guarantees our protection from the evil one.

2 Thess. 3:3 ARV.

(6) Guarantees forgiveness and cleansing for believers.

I John 1:9

(7) Guarantees our preservation – body, soul, and spirit – unto the Day of Christ.

I Thess. 5:23-24

(8) Enables us to trust God submissively through the most difficult experiences.

Psa. 119:75

F. THE MERCY OF GOD

1. THE BIBLICAL MATERIAL

(1) The term “Mercy” is applied to both God and man.

(2) As applied to God, occurs many times.

- most often in O.T. (4 out of 5)

- But N.T. filled with the idea.

(3) Some outstanding texts

Deut. 4:31

2 Cor. 1:3

Mic. 7:18

2. THE ORIGINAL WORDS

(1) Hebrew: Rachamim – tr. mercy, tender mercy, compassion

Lit. “bowels” Psa. 111:4; 103:18

Chesed – tr. Mercy, kindness, loving kindness, goodness, pity

to bend one’s self – to stoop, Psa. 35:5’ 36:7; 117:2

Note: both terms in Psa. 103:4

Greek: Oiktirmos – tr. mercy, merciful, tender mercy (Jas. 5:11)

Eleos – tr. Mercy, pity, compassion) I Pet. 1:3)

Beneficence

3. DISTINCTION BETWEEN MERCY AND LOVE

(1) In general: Love describes God’s character – what God is.

Mercy “ ” actions – what God does.

(2) Mercy of God spoken of differently from Love of God:

Deut. 5:10

Neh. 1:11

Rom. 11:30

2 Cor. 4:1

I Chron. 17:13 Rom. 11:32

(3) Best example of difference: Eph. 2:4-6 (Eleos)

4. GREATNESS OF GOD’S MERCY

1 Chron. 21:13

Psa. 108:4

Psa. 86:5

Psa. 136

Psa. 119:64

Psa. 89:2

Psa. 57:10

5. MANIFESTATIONS OF GOD'S MERCY

Psa. 145:9 cf. 15-16
Neh. 9:17-21, 27-32
Eph. 2:4-8

6. PRACTICAL VAUES OF THIS TRUTH

Luke 6:36 Psa. 143:12
Rom. 12:1 Psa. 58:8 cf. 94:18
Phil. 2:1-4 Dan. 9:18

7. Problems

Rom. 9:15-18 cf. 11:32

VI. CHRISTLIKENESS OF GOD

Introduction:

1. Remember we are dealing with the doctrine of God, not of Christ.
 Later we shall see that Christ is God, not merely like God.
2. Here we are answering question – “What is god like?”
3. This is a distinct idea in Biblical doctrine of God. – Incarnation.
 Do not other religions have incarnations?
4. Not make a detailed study here – later under Incarnation.

A. THE BIBLICAL MATERIAL (Partial)

John 1:18
John 12:45-46
John 14:7-9
2 Cor. 4:6 cf. Ex. 33:18-23
Col. 2:9
Heb. 1:3

B. THE TOTALITY AND IMMEDIATE ACCESSIBILITY OF THIS IDEA.

The contemplative versus the scientific attitude (cf. Weiman)

Not reached through mere words, definitions, analysis.

Matt. 9:35-36
Matt. 11:28-30
Matt. 23:25-33,37
John 2:13-16
John 8:1-11
John 11:32-35, 43-44
John 13:1-5
Rev. 1:12-18

C. PRACTICAL VALUES OF THIS TRUTH

1. It makes God concrete and real:
2. Guards us from partial and lop-sided notions of God.
cf. Col. 2:9
3. Gives us assurance that we really know God.
cf. I Jn. 5:20-21

Conclusion: Brevity of treatment not indication of importance.

VII. THE TRIUNITY OF GOD

INTRODUCTION:

1. More common name is “Trinity”
Why inadequate?
2. Triunity of God is the Fundamentals of the Fundamentals of the Christian Faith
Why?
3. Complete revelation of the Triunity given in deeds rather than words.
History and experience first – later the doctrine.
4. Is the Idea unknown in the O.T?

A. TRIUNITY OF GOD IN OLD TESTAMENT.

1. A PLURALITY OF PERSONS IN THE GODHEAD SUGGESTED IN OLD TESTAMENT TEXTS.
 - (1) Use of plural name for God – “elohim”
Gen. 1:1
 - (2) Plural pronouns used of God –
Gen. 1:26 Gen. 11:5-7
Gen. 3:22 Isa. 6:8
 - (3) Plural verb used occasionally –
Gen. 35:7
 - (4) God’s name applied to more than one person in same text –
Gen. 19:24
Psa. 45:6-7
Psa. 45:6-7
Psa. 110:1 cf. Matt. 22:41-46
Hos. 1:6-7

Isa. 44:6 ARV

2. CERTAIN OLD TESTAMENT PASSAGES SUGGEST THE NUMBER OF PERSONS IS THREE.

Num. 6:23-27 ARV
Psa. 33:6
Isa. 61:1
Isa 63:9-10
Gen. 1:1-3
Isa. 48:16 ARV

B. TRIUNITY OF GOD IN NEW TESTAMENT

1. THE NEW TESTAMENT DOCTRINE OF TRIUNITY IS BASED SQUARELY ON OLD TESTAMENT DOCTRINE OF GOD'S UNITY.

Mark 12:28-29

(for other texts see Unity of God)

- (1) In progress of doctrine, we begin with unity, not trinity. Why?
- (2) Remember Jewish background and environment.
- (3) Unity of God is our fixed star in theology.

2. IN NEW TESTAMENT THREE PERSONS APPEAR, AND EACH IS RECOGNIZED AS GOD:

- (1) One called "the Father" (John 6:27)
- (2) Another called "the Son: (Heb. 1:8)
- (3) Another called "the Holy Spirit" (Acts 5:3-4)

Note: a. Full proof of deity of Christ and the Spirit later under those doctrines.

b. Not attempt to prove each a person here.

3. EACH OF THESE THREE PERSONS IS CLEARLY DISTINGUISHED FROM THE OTHER TWO.

Some argue one person – three names.

- (1) In passages where mentioned together:

Luke 1:35
John 14:16, 26
John 15:26

- (2) In passages where they appear together:

Matt. 3:16-17
cf. other Gospels

4. THESE THREE PERSONS ARE SET FORTH AS ONE GOD, NOT THREE GODS.

(1) Father and Son are One: John 10:30

(2) Father and Spirit are one: I Cor. 3:16

(3) Son and Spirit are one: Rom. 8:9

(4) Father, Son and Spirit are one: John 14:16, 18, 23

Note: Do not use I John 5:7 in A.V.

5. THESE THREE PERSONS ARE EQUAL IN BEING, POWER, AND GLORY.

(1) Each is called “God” cf. under #2 for texts.

Argument?

(2) They are associated together in a way not consistent with inequality.

Matt. 28:19

2 Cor. 13:14

(3) No fixed numerical order in the association of these persons.

2 Thess. 2:13-14

Eph. 4:4-6

Eph. 5:18-20

I Cor. 12:4-6

I Pet. 1:2-3

Jude 20-21

Argument?

(4) The names “SON of God” and “SPIRIT of God” do not imply inequality.

might seem, so to the superficial reader.

cf. John 5:18 for meaning of “Son.”

cf. I Cor. 2:10-11 for meaning of “Spirit” – argument?

(5) The Son possesses equal power and deserves equal honor with the Father.

cf. John 5:21

John 5:23

Problems: a. Was not Christ the “Begotten” Son?

b. What about John 14:28?

6. THERE EXIST CERTAIN DISTINCTIONS OF PRIORITY AND SUBORDINATION AMONG THE THREE PERSONS, BUT THESE CONCERN THEIR RESPECTIVE FUNCTIONS.

- what they do, not what they are.

(1) In the work of the Godhead, the Father is first, the Son is second, the Spirit is third.

a. Indicated by the different prepositions used:

I Cor. 8:6 ARV)

Eph. 2:18) things are said to be

(“of” the Father (ek) – source

(“through the Son (dia) - channel

(“by” the Spirit (ev) - agent

(“unto” the Father (pros) – goal

b. see diagram:

c. Even here there is no absolute distinction:

cf. I Tim. 2:3

Titus 1:4

(2) In the work of the Godhead, the Son is subordinate to the Father, and the Spirit to the Father and the Son.

I John 4:10

John 14:26

John 15:26

a. Even here the subordination is voluntary, not “necessary.” cf. Phil. 2:5-7

b. God is a God of order and economy:

Illustrate:

C. PROBLEMS

1. The Alleged Numerical Contradiction:

How can God be one and three at same time?

(1) He is not one and three in same sense.

One as to His being.

Three as to His personality.

(2) The basic problem here: No analogy in world of sense experience.

(3) Many suggested illustrations:

Tree

Flower

Space

Sun

Light

Personality

Self-consciousness

Mathematical

(4) The peril of all illustrations:

(5) Bible gives best of all illustrations:

John 17:11

Explain fully:

(6) The numerical problem is not peculiar to Christianity:

cf. pantheism

(7) The one thing certain: no one has ever solved it rationally.

All proposed rational solutions result in heresy.

2. WHY WAS NOT THE TRINITY FULLY REVEALED IN O.T.?

(1) The tendency toward Idolatry and Polytheism required that the lesson of the Divine Unity be impressed indelibly upon minds of chosen people.

Even so, there were many relapses.

(2) Also, the full revelation of the Trinity in words had to wait for its revelation in deeds.

D. OPPOSING THEORIES

1. Denials of the Trinity:

(1) General form followed by all these denials:

- a. God is one person – the Father.
- b. Christ is a created being – angel or man.
- c. Spirit is an influence or power from God.

(2) Historical examples:

- a. Arianism (325)
- b. Socinianism (Ref.)
- c. Unitarianism (Modern)

Notes:

2. Destructive Interpretations of the Triunity.

(1) General form followed by such:

they accept the Trinity and then explain it by modalistic theories.

(2) Historical examples:

- a. Sabellianism –
- b. Patripassianism –
- c. Monarchianism –
- d. Modern Liberalism (often)

(3) Arguments against these theories:

- a. Makes Biblical statements absurd and meaningless.
cf. Matt. 3:16-17
- b. Makes God dishonest in His revelation.

3. Conclusion – Summary

- (1) The denials admit three persons – but only the Father is God.
- (2) The destructive interpretations admit only one person – appears in three ways

E. PRACTICAL VALUES

1. Without the plurality of persons, it is hard to see how we could have a God of eternal love:
2. Without the Triunity, we Christians have no final and perfect revelation of God:
3. Without the Triunity, there could be no salvation from sin in the Christian sense:
4. Without the Triunity, it is difficult to see how we could have a genuinely personal God:
5. The Triunity gives us a foundation for social life grounded in the very nature of God

DOCTRINE OF THE SON

INTRODUCTION

1. Having found that God is three as to His personality - Father, Son, and the Holy Spirit - we turn now to consider these persons in the Godhead.
2. Logically it might be supposed that we should begin with the Father, but we shall consider only the Son and the Holy Spirit. This does not mean that we ignore the Father. All that we have studied under the general doctrine of God may be regarded as the doctrine of the Father.
3. The reason for devoting special attention to the Son and Spirit is because of their special work in revealing the Father. The Father is revealed through the historical manifestation of the Son, and this revelation of the Father through the Son is made clear and effective by the Holy Spirit.
4. As we begin with the doctrine of the Son, we enter a field of material so vast that a preliminary survey will be found helpful. It includes at least the following subjects:

- (1) His Preexistence - "In the beginning was the word" - John 1:1
- (2) His Deity - "And the word was God" - John 1:1
- (3) His Incarnation - "The word was made flesh" - John 1:14
- (4) His Virgin Birth - "Made of a woman" - Gal. 4:4
- (5) His Humanity - "The man Christ Jesus" - I Tim. 2:5
- (6) His Person - "The mystery of God, even Christ" - Col. 2:2 ARV
- (7) His Character - "Yet without sin" - Heb. 4:15
- (8) His Teaching - "Never man so spake" - John 7:46
- (9) His works - "the works that I do...bear witness of me" - John 10:25
- (10) His Death - "Christ died for the ungodly" - Rom. 5:6
- (11) His Resurrection - "Whom God raised from the dead" - Acts 4:10
- (12) His Ascension - "He ascended on high" Eph. 4:8
- (13) His Messiahship - "We have found the Messiah" - John 1:41
- (14) His Ministry - "The Son of Man came...to minister" - Matt. 20:28
- (15) His Return - "I will come again" - John 14:3

5. Note some things about this outline of subjects:

- (1) Relation of preexistence and deity.
- (2) Relation of Virgin birth and Humanity to Incarnation.
- (3) Will omit some.
- (4) The problem of order- Logical and Chronological vs. historical and experiential.
- (5) Why so much space to the Son?

I. THE PREEXISTENCE OF CHRIST

INTRODUCTION:

1. Books of the “Life of Christ” – their inadequacy
2. Reason for treating preexistence apart from deity

A. THE PREEXISTENCE OF CHRIST IN THE NEW TESTAMENT.

1. Testimony of John the Baptist.
John 1:15
2. Testimony of Christ Himself.
John 8:58
John 17:5, 24
John 6:51, 62
3. Testimony of the Apostles.
John 1:1-2
I Cor. 10:4,9 cf. Num. 21:5-6
Phil. 2:5-7
Col. 1:17
4. Passage implying preexistence, although not asserting it directly.
John 16:28-30
John 8:42
Matt. 23:37

B. THE PREEXISTENCE OF CHRIST IN THE OLD TESTAMENT.

Does Christ appear in Old Testament days? If so, how?
Not a question of Messianic prophecies.

1. He appears in Old Testament under the name “the Angel of Jehovah”
 - (1) This angel appears in many passages.
Gen. 21:17
Exo. 3:1-2
Jud. 13:2-3
 - (2) This angel can be identified as Christ in His preexistent state.

Judges 13:15-18 ARV with Isa, 9:6 and Isa. 28:29

Hal. 3:1

(3) This “angel of the Lord” never appears after birth of Christ. Why?

Matt. 1:20 ARV - But see Matt. 1:24

Matt. 2:19 ARV

Acts 5:19 ARV

Acts 12:7, 23 ARV

(4) This Old Testament angel of the Lord demands worship, whereas other angels forbid it.

Exo. 3:1-5 with Rev. 22:8-9

2. Christ appears also in Old Testament under name “Jehovah”

Isa. 40:3 ARV with Matt. 3:3

cf. Rom. 10:9

Phil. 2: 11

John 13:13

3. Christ appears also in Old Testament as the “wisdom” of God personified.

Prov. 8:22-31

C. PROBLEMS

1. How could the preexistent Christ be both Jehovah and the angel of Jehovah?

(1) Name “Jehovah” is applied to whole Godhead.

In His own person Christ is God and Jehovah.

In relation to the Father, He is Son of God and Angel of Jehovah.

(2) Certain texts identify Jehovah with the angel of Jehovah.

Isa. 63:9

Mal. 3:1

Gen. 48:15-16

D. PRACTICAL VALUES

1. This doctrine gives to Old Testament an abiding devotional value.
John 5:39
Psa. 34:7
2. It completes the picture of our Lord.

II. THE DEITY OF CHRIST

Introduction:

1. Meaning of “Deity” in this study.
2. Doctrine of Christ’s Deity not based on a few proof texts.

A. NAMES THAT ARE APPLIED TO CHRIST WHICH CAN BE APPLIED PROPERLY ONLY TO ONE WHO IS GOD.

1. He is called “God” (theos)

John. 1:1 “The word was God”

Rom. 9:5 “Christ ... God blessed forever”

Heb. 1:8 “Unto the Son He saith, Thy throne, O God”

Titus 2:13 “The great God and our savior. Jesus Christ”

John 20:28 “My Lord and my God”

John 1:18 (V margin) “The only begotten God”

I John 5:20 “This is the True God”

Question: Are not angels and men sometimes called “gods” in the Old Testament?

- (1) Not men (in my opinion)
cf. Ex. 21:6; 22:8,9,24 in ARV
- (2) Angels are called “gods” (elohim)
Psa. 8:5 cf. Heb. 2:7 for interpretation
Psa. 82:1,6
- (3) An important point:

no one angel ever called by the plural “elohim”

- (4) These angelic “gods” are commanded to worship Christ
Psa. 97:7 with Heb. 1:6

2. Christ is called “the Son of God”

Matt. 16:15-17, 26:63-65, many other passages.

- (1) Meaning as understood in days of Christ – “equal with God”

John 5:18

John 10:33 with 36

John 19:7

- (2) “Son” here does not refer to origin, but to position.

“Child” refers to origin – Christ never called “child of God.” For the seeming exception in Acts 4:30 see the A.R.V. The word here is “pais” referring to a child (or servant) in legal relation. “teknon” refers to a child by natural descent or origin. (See Green’s “Handbook on the Grammar of the Greek New Testament” page 385)

- (3) Compare the title “Son of Man”

Here the term as applied to Christ does not imply origin, because His origin was not of man. It denotes true humanity, and thus “Son of God” denotes true deity.

Problems:

- (1) Does not “only begotten Son” point to origin?

The word is “monogenes” (John 3:16), which means the “unique son,” that is, the only one of its kind. cf. Heb. 11:17 for the Biblical usage. God has many sons, both human and angelic. But the sonship of Christ is absolutely unique.

- (2) It is my opinion that “monogenes” here does not refer to an act of begetting. It is wrong to draw the analogy with the human act of procreation. It is certainly absent in Psa. 2:7 as interpreted by Acts 13:33. Thayer argues against the theological notion of an eternal generation of the Son by the Father. (Greek-English Lexicon, p. 417)

3. Christ is called “The Lord” (kurios)

Luke 2:11, John 13:13, Rom. 10:9, Phil. 2:10, many other texts.

The common version of our Lord’s day was the Septuagint which used the Greek “kurios” to translate the sacred name “Jehovah.” And Isa. 45:5-6 shows that Jehovah denotes the only true Deity. In Rev. 11:15 the Father is called “kurios.”

4. Christ is called “the Lord of Glory”

1 Cor. 2:8 with Psa. 24:8-10 A.R.V.

5. He is called “the Holy One”

Acts 3:14 with Hosea 11:9 and Isa, 48:17

6. He is called “the first and the last”
Rev. 1:17-18, 2:8 with Isa. 44:6 and 48:12-16
7. He is called “the alpha and omega”
Rev. 22:13,16 with Rev. 1:8 A.R.V.

CONCLUSION – THE NAMES

- (1) These names were applied to Christ by men who were Jews, who knew the O. T., and who therefore were fully aware of the real import of such names.
- (2) Furthermore, these Jews were intensely monotheistic. The central affirmation of their religion was, “Hear O Israel. The Lord thy God is one Lord.” They believed that there was an infinite chasm between God and man.
- (3) Still further, Christ Himself was a Jew who believed in one God, and that this one God was immeasurably above man. He knew, as no one else ever knew, the tremendous meaning of these names we have examined. Yet He not only permitted men to address Him as such without protest, but actually encouraged them, and at times applied them to Himself. (John 20:28-29, 13:13).

B. ATTRIBUTES ARE PREDICATED OF CHRIST THAT COULD BELONG ONLY TO ONE WHO IS GOD.

Introduction:

- Recall the three classes of Divine attributes: of Personality, Greatness, and Goodness.
- Attributes of personality require no discussion. Why?
- The Lord Jesus possesses all the attributes of Deity.
- cf. The tremendous claim in John 16:15.

THE ATTRIBUTES OF GREATNESS

1. Christ has SELF-EXISTENT Life

John 1:4 - “In Him was Life”
cf. Psa. 66:9

John 14:6 - “I am...the Life”

Acts 3:15 A.R.V. margin with Heb. 12:2

Problem: John 5:26 - “given to have life in Himself”

2. Christ is ETERNAL

Isa. 9:6 -

Mic. 5:2 -

I John 5:11 -

I John 1:2 -

John 8:35 -

Problem: Col. 1:15 - “the first born of every creature” (prototokos)
cf. Rom. 8:29, Col. 1:18, Heb. 1:6, Rev. 1:5

- (1) The term is used of Christ to denote priority of position rather than priority in time. Compare a similar use of our English word “first”. A man can be first in position as well as time.
- (2) See Psa. 89:27 (Sept. prototokos) where the meaning must be priority of position. Why?
- (3) John 1:3 settles the matter, taking Christ entirely out of the category of created things.
- (4) Another suggested solution – Marshall in his “Nature of Christ.”

3. Christ is UNCHANGEABLE

Heb. 13:8

Heb. 1:10-12

Problem: Did He not become man?

-only a change of position, not in His person.

4. Christ is OMNIPRESENT

Matt. 18:20

Matt. 28:20

Col. 3:11

John 3:13 - (see the textual problem)

Problem: Did His Body become omnipresent?

5. Christ is OMNISCIENT

Col. 2:3

John 16:30

John 2:24-25 with Jer. 17:9-10

John 6:64

Rev. 2:2, 9, 13, 3:1, 8, 15

Examples: John 4:16-19, Luke 5:22, John 21:6, Matt. 17:24-27

Problems:

- (1) Was not Christ's Knowledge limited? cf. Matt. 24:36
 - He emptied Himself – Limited Himself as man.
 - Even we know more than we know at any one moment.
 - We know but cannot recall at will
 - He knew but willed not to recall in days of flesh
- (2) Did He not ask for information at times?
cf. John 6:5-6 for one explanation
- (3) Discuss further under Incarnation.

6. Christ is OMNIPOTENT

Phil. 3:20-21

John 5:19b

Rev. 1:8 with 22:12-13 for identification

Examples: Luke 4:39

Matt. 8:26-27

Luke 7:14-15

John 2:19-22

Problems:

-How explain Mark 6:5?

7. Christ is PERFECT – recall meaning of “perfect”

Col. 2:9-10

Col. 1:19 A.R.V.

8. Christ is INCOMPREHENSIBLE

Eph. 3:8

Eph. 3:19

Matt. 11:27

Problem: How then can we “Know” Christ? (John 17:3)

THE ATTRIBUTES OF GOODNESS (More under “Character”)

1. Christ is HOLY

Luke 1:35

Acts 3:14

2. Christ is TRUE

John 14:6

Rev. 3:7

3. Christ is LOVE

I John 3:16 A.R.V.

Eph. 3:19

Rom. 8:35-39

John 13:1

4. Christ is RIGHTEOUS

I John 2:1

2 Tim. 4:8

5. Christ is FAITHFUL

Rev. 3:14

Rev. 19:11

6. Christ is MERCIFUL

Jude 21

Jas. 5:11

CONCLUSION: John 16:15, Col. 2:9, Jn. 17:6

C. WORKS ARE DONE BY CHRIST WHICH ONLY GOD CAN DO.

1. He created all things.

John 1:3

John 1:10

Col. 1:16 ARV

2. He upholds and preserves all things.

Heb. 1:3

Col. 1:17 ARV margin

3. He guides and directs the stream of history.

Heb. 1:2 ARV margin. cf. William's trans. cf. Isa. 9:6

1 Cor. 10:4, 9, 11

Rev. 1:13, 20 Chaps. 2 and 3

Rev. 5:5; 6:1, 5, 7, 9, etc.

4. He forgives the sins of men and gives eternal life.
Col. 3:13
Mark 2:5-12 with Isa. 43:25
cf. Psalms 51:4
John 10:28
5. He builds the Church and maintains its corporate existence.
Matt. 16:18
cf. Eph. 4:7-16
Phil. 1:2; 4:23
6. He receives and answers prayer.
John 14:14
cf. Acts 7:59
2 Cor. 12:7-9
7. He will raise the dead in the Resurrection.
John 11:24-25
John 5:21
John 5:28-29
8. He is the Final Judge of the world.
John 5:22 why? cf. 5:27
Acts 10:42
Acts 17:31
Matt. 25:31-46
2 Cor. 5:10

Conclusion:

- (1) The above “works” are not to be classed as “miracles” which might be done through delegated agents – prophets and apostles.
- (2) These “works” in the Old Testament are not only attributed to God, but they are the marks of the one true God. The New Testament writers knew this, yet they do not hesitate to assert them of Jesus Christ.

D. WORSHIP IS RENDERED TO CHRIST WHICH BELONGS ONLY TO THE TRUE GOD.

1. The Bible clearly teaches that such worship belongs to God alone, and is never to be rendered to any creature, no matter how exalted.
 - (1) Angels refuse worship (Rev. 22:8-9)
 - (2) Apostles refuse worship (Acts 14:11-15)

- (3) Peter refuses worship (Acts 10:25-26)
- (4) Christ commanded men to worship God alone (Matt. 4:8-10)
- (5) Men are punished for accepting what belongs only to God (Acts 12:21-23)

2. Yet this same Bible teaches that Christ is to be worshipped as God.

- (1) Christ accepted and encouraged such worship.

Matt. 14:31-33

Matt. 15:25-28

Matt. 28:9-10

Matt. 28:16-18

John 9:35-39

- (2) Christ demanded such worship.

John 5:23

- (3) The Father commands such worship of Christ.

Heb. 1:6

- (4) Christ is actually worshipped by the host of heaven.

Rev. 5:8

- (5) This worship of Christ will finally become universal.

Phil. 2:10-11

Problems:

See the footnote in John 9:38 A.S.V.

E. CLAIMS ARE MADE BY CHRIST FOR HIMSELF WHICH COULD BE TRUE ONLY OF ONE WHO IS GOD.

Introductory Notes:

- (1) The following list of claims is not in any sense exhaustive.
- (2) The list includes those claims not placed under other headings.

1. CHRIST CLAIMED ABSOLUTE AUTHORITY OVER THE LAWS AND INSTITUTIONS OF GOD.

- 1. (Matt. 12:6) -

2. (Matt. 12:8) -
3. (Matt. 5:31-34, 38-39) -
cf. Matt. 7:28-29
4. (Matt. 16:19) -

2. HE CLAIMED TO BE THE SUPREME OBJECT OF SAVING FAITH EQUALLY WITH THE FATHER.

1. (John 10:30) -
2. (John 14:1) -
3. (John 17:3) -
4. (John 14:23) -
5. At times He points to Himself alone as the true object of men's faith and devotion, with no mention of the Father. (Matt. 11:28, 4:19, John 3:36; 14:15). The highest and most precious of human ties and devotion must yield to Him (Matt. 10:37).

3. HE CLAIMS THAT IN HIMSELF ALL THE DEEPEST SPIRITUAL AND ETERNAL NEEDS OF HUMANITY ARE COMPLETELY SATISFIED.

1. The knowledge of God (Matt. 11:27) -
2. The way to God (John 14:6) -
3. Door to salvation (Jn. 10:7-9) -
4. Light for the soul (Jn. 8:12) -
5. Water of life (John 7:37) -
6. Bread of God (Jn. 6:35, 51) -
7. Rest for the soul (Matt. 11:28-29) -
8. Spiritual guidance (Jn. 10:11) -
9. Security from danger (Jn. 10:28-30) -
10. Fruitbearing energy (Jn. 15:5) -
11. Life and Resurrection (Jn. 11:25-26) -

Conclusion

- (1) The amazing thing about Christ -
- (2) Cf. the ministry of the Holy Spirit -

F. INDIRECT TESTIMONY TO THE DEITY OF CHRIST.

A very rich field - will indicate only a few examples.

Be able to state the value of indirect evidence and testimony.

1. (Luke 7:37-38, 44-48) -
2. (Jn. 12:37-41) -
3. (Jn. 14:28) -
4. (I Tim. 1:13) -
5. (Jas. 5:7-12) -
6. (Zech. 12:1, 10) -

G. THE BIBLICAL TRUTH OF OUR LORD'S DEITY VERIFIED IN CHRISTIAN HISTORY AND EXPERIENCE

Might seem to lie outside the scope of Bible Doctrine, but the word suggests that we may find such a verification.

A. THE VERIFICATION IN CHRISTIAN HISTORY.

1. The Building of the Church (Matt. 16:18)
2. The Life of the Church (Matt. 28:20)

B. THE VERIFICATION IN CHRISTIAN EXPERIENCE

Note various ways in which Christian experience has expressed itself:

1. Deity of Christ is found in Christian Worship: (cf. Liddon, 404-406)
2. Also in Christian Hymns: (cf. Letter of younger Pliny to Trajan - Liddon 399)
3. Also in Christian Prayer: (Liddon 397, 407 ff.)
4. Also in Christian Suffering: (Acts 7:59, Liddon 406-408)
5. Also in Christian Testimony: (Phil. 4:13; 2 Tim. 1:12)

H. PROBLEMS:

1. Is it possible that Jesus was deified by His followers?
 - (1) Romans might do this - why? Arg.
 - (2) Explain the deification of the Roman Emperors -
 - (3) What is required to accomplish human deification?
2. The problem in I. Tim. 2:5?
3. The problem in John 10:33-36?
4. The problem in Mark 10:17-18?

I. THEORIES OPPOSED TO THE DEITY OF CHRIST.

1. The Arian Theory:
2. The Socinian Theory:
3. The Unitarian Theory:

J. PRACTICAL VALUES OF THE DEITY OF CHRIST.

1. Guarantees His Authority and Infallibility as the Revealer of God.
Heb. 1:1-4, 8
2. Gives tremendous importance and urgency to His words.
Heb. 2:1-3
3. This is the Rock Foundation of the Christian Faith.
Matt. 16:15-18
4. Deity of Christ affords strong assurance to all who trust Him.
John 14:1-9 cf. Mark 2:5-12

III. THE INCARNATION OF CHRIST

Introduction:

1. Meaning of the Terms - Incarnate - Incarnation -
2. In Theology, Incarnation refers to that divine act in which the second person of the Triune God is embodied in human nature, flesh and form.

A. WORDS AND EXPRESSIONS USED IN THE BIBLE TO DESCRIBE OUR LORD'S INCARNATION.

1. Words used of ordinary men to describe the beginning of human existence. It was not difficult to describe the entrance of ordinary men into the world. Of such we say they are "conceived" and "born." Such terms express origin.
2. It was not so easy to describe the entrance of the Son into human existence. The New Testament writers had to find terms which would describe, not the beginning of personal existence, but the coming into the world of human life on the part of one who as God had always personally existed. Very seldom do the New Testament writers speak of Christ as having been "conceived" or "born", but they almost exhaust the resources of human language in the effort to make emphatic the great fact that He is different from ordinary men as regards His entrance into human life.

Matt. 20:28 -

John 6:51 -

John 3:13

I Tim. 1:15 -

John 3:17 -

I John 3:5 -

Phil. 2:7 ARV -

2 Cor. 2:8

Heb. 2:9 -

Heb. 10:5 -

Gal. 4:4

John 1:14 -

Heb. 2:14 -

Rom. 1:3 -

Rom. 8:3 -

Phil. 2:7a -

Phil. 2:7c -

Phil. 2:8 -

Heb. 2:17-

1 Cor. 15:47 -

1 Tim. 3:16 -

B. THE METHOD BY WHICH THE LORD BECAME INCARNATE.

1. By Virgin Birth: Gal. 4:4 " "made of a woman"
2. This was not His origin, but simply the door of entrance
3. Full discussion of Virgin Birth will follow later.

C. CHANGES IN OUR LORD'S POSITION AND STATE INVOLVED IN THE INCARNATION.

1. A change in His dwelling place.
 - from heaven to earth
 - John 6:51 -
2. A change in His possessions.
 - from riches to poverty
 - 2 Cor. 8:9 -
 - Luke 9:58 -
3. A change in His glory.
 - from glory to obscurity
 - John 17:5 -
 - John 1:10 -
4. A change in His position.
 - from equality with God to servanthood.
 - Phil. 2:6-7 ARV -
 - Matt. 20:26-28 -
5. A change in His form.
 - from the "form of God" to the "likeness of men"
 - Phil. 2:6-7 ARV -

Concluding Notes:

- (1) All the above changes were temporary except the last, which is permanent He has ascended back into heaven, received back all His riches, is again clothed with the glory of God, is once more on the throng of the universe.

But He retains the human form. Having assumed our human nature and form, He takes it back into heaven, so that as man He sits upon the Throne of God.

Acts 7:54-56, Rev. 1:17-18; 5:6; 22:16

(2) There was no change in His Divine Personality:

He does not cease to be God when He becomes man.

He does not cease to be man when He reassumes the glory of God.

He carries the same divine personality through all the changes incident to His Incarnation.

Through all the changes of Position, Form, and State. He remains the same blessed person.

cf. The Blasphemy of Russellism. -

Heb. 13:8 -

D. THE PURPOSES OF THE INCARNATION OF OUR LORD.

“For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both” (Job 9:32-33).

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (I John 4:2-3).

1. The complaint of Job, recorded in the first text, voices the universal feeling of our sinful race in the presence of an infinite God. The chasm between such a God and man the finite creature has seemed at times so vast as to be unbridgeable. And men cry with Job, “He is not a man...Neither is there any umpire betwixt us, that he might lay his hand upon us both.”

2. The second passage reveals God’s historic answer to man’s ancient complaint, an answer not only in word, but also in deed - The Incarnation of God in Christ, the Eternal Son made flesh, clothed in the likeness of men. It is no longer valid for me to say of God, “He is not a man;” for the God who today sits upon the throne of the Universe is also Man, becomes so forever by the stupendous miracle of Virgin Birth.

3. The third passage declares the crucial importance of God’s act at Bethlehem. The writer is John, great apostle of love, and he writes in words which cannot be misunderstood: Whosoever confesses that Jesus Christ is come in the flesh is of God. But whosoever confesses not that Jesus Christ is come in the flesh is not of God. On this point there can be no talk about mutual compromises, sharing one another’s viewpoints, or some common denominator of faith. As to this great Christian fact, men are either right or wrong, of the Day or of the Night, either in or out, either saved or lost. Christianity and the Incarnation of God in Christ, to John, stand or fall together.

4. If we should inquire why it was that John and the other New Testament writers regarded the Incarnation as a fact of such high importance, the answer is found in the Divine Purposes of that historic act. Why, then, did our Lord, the eternal Son, empty Himself of His preexistent glory, and clothe Himself in human flesh and servant form? The Biblical answer is at least five-fold:

I. GOD BECAME INCARNATE IN CHRIST IN ORDER THAT HE MIGHT DIE FOR SINNERS, AND THUS SAVE THEM FROM THEIR SINS.

1. I begin here by laying down three axiomatic propositions: First, the wages of sin is death. Second, the experience of death involves the separation of the body from the spirit. Third, the eternal God, because He is pure spirit, could not die. Therefore, in order that God might experience the reality of death in all its fullness, He must become incarnate, clothe Himself in a body of flesh and blood. The path of truth here is narrow. God could not die. But God Incarnate could die, and did die for our sins. Only an Incarnate God could be the Saviour of sinners.

2. Bearing these facts in mind, let us turn to the books of Hebrews. The first chapter describes the infinite glory of the Second Person of the Triune God. He is the Maker of the worlds, the Upholder and Heir of all things. Of Him it is said, “Thy throne, O God, is forever and ever.” The angels are His and worship at His fee. But now, in chapter two, we come to an amazing revelation. We see this glorious Person “made a little lower than the angels.” “Why should the Eternal Son, who is above all angels be made lower than the angels? The answer is in the same verse: He was made thus “for the suffering of death...that He by the grace of God should taste death for every man” (9).

3. It is utterly impossible, therefore, for the wise of this world to understand the Birth of Christ as an isolated event in history. The goal of Bethlehem was the Place of the Skull. The mystery of the Virgin Birth can be read only in the blazing light of Calvary. The Incarnation of our blessed Lord was first historic step of the eternal God on His solemn march to the judgment of the Cross. The Manager and the Cross are joined inseparably in the redemptive purpose and plan of God. And what God hath joined together let no man put asunder.

4. We have no right to gather people into our churches merely to talk about the birth of Jesus. The birth of Jesus cannot save the soul of a man. It is not the preaching of the manager, but the preaching of the Cross, which is the power of God unto salvation. This does not mean that we should cease preaching the glorious good news that the “Son of God is come,” made of a woman, in the likeness of men. But it does mean that we must tell men why He came -- to save sinners from their sins by His death upon the Tree He was born to die! Until we see this, we know nothing.

II. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT SHARE WITH MEN HIS OWN ETERNAL LIFE.

1. At first thought it might seem a very simple thing for God to share His life with men. The modernistic thinkers of our day are inclined to take this view of the matter. Is not God a God of love? Is He not the Great Giver? Is He not sovereign in His ways? Why then must His bestowal of spiritual

life wait for such a metaphysical mystery as an incarnation by Virgin Birth? The answer is clearly indicated in Scripture. From John' Gospel I choose two verses, both from the lips of our Lord Himself:

2. The first is John 10:10. "I am come that they might have life, and that they might have it more abundantly." Perhaps we have read this blessed Scripture many times, heard much preaching upon it, even memorized it. But how many of us have ever noticed the close connection with the verse that follows it? Let us look at them together: "I am come that they might have life," our Lord says. But how is this Life of God made accessible to sinners? Here is the answer: "I am the Good Shepherd," He continues, "The Good Shepherd giveth His life for the sheep." The Divine Shepherd must first give His life for the sheep, in order that He may give His life to the sheep. The way of life for us-was the way of death for Him. Now we are able to trace the connection between the incarnation of God and abundant life for sinners: No Incarnation, no death upon the Cross; no death, no atonement for sin; no atonement, no abundant life for sinners.

3. The second passage even more clearly declares this connection. John 6:51, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Our Lord said that. Have you ever noticed that God the Father is never called the Bread of Life. Nor is the Holy Spirit. Only the second Person of the Godhead is named the Bread of Life. And even He is named thus only after He enters the world by Virgin Birth. Why is this? Let us read on for the answer: "And the Bread that I will give," He says, "is My flesh, which I will give for the life of the world." Here is the reason why our Lord points to Himself alone as the Bread of Life: Only an incarnate God could give His flesh in atoning death for the world. No Incarnation, no death; no death, no atonement; no atonement, no Bread of life for dying men. Without a God made flesh, no eternal life for sinners.

III. OUR LORD BECAME INCARNATE IN ORDER THAT HE AS GOD MIGHT KNOW HUMAN LIFE FROM THE INSIDE BY PERSONAL EXPERIENCE.

1. I pause here for a moment to clear away any possible misunderstanding. There is only one way to have experience, and that is to have experience! This is what I mean: You may read numberless books on poverty, you may investigate actual conditions among the poor, you may study thousands of cases, become the greatest sociological authority in the world. But you will never know poverty by experience until you have become poor in fact and live a life of poverty. Likewise we may say reverently, but on the authority of the Word, that not even an Almighty God, with all His omniscience, can know human life by experience without being born into human life and living in human life. To this end, He that was rich became poor, He that was in the form of God took the form of a servant.

2. But why, it may be asked, did God need this experience of human life? God needs nothing in Himself, the need was ours! The first reason is given by the writer of Hebrews (2:17-18): "Wherefore in all things it behooved Him to be made like unto His brethren" - Here we have the assertion of His human experience and its reality. Now for the reason: "That He might be a merciful and faithful High Priest...For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." To this end He was made in all things like unto us, sin apart. Have we suffered? He suffered, more than tongue can tell. Have we been tempted? He was tempted in all points like as we are. Have we tasted the bitterness of poverty? He had nowhere to lay His blessed head. Have we felt the lash of

slander? He could say, “Reproach hath broken my heart.” Have we known the heartbreak of friends proved false? He too was “wounded in the house of His friends”. Some of you may be passing through deep waters just now, and in your distress you may find yourself wondering how God in far-off splendor can possibly be touched with the feeling of your burdens. In such a time, do not forget that the God with whom we have to do has lived our life; and there is no crisis of the soul (sin excepted) where He has not gone before us. Like the Good Shepherd that He is, when He putteth forth His sheep, He “goeth before them.” - All the way!

3. Still another reason why we needed a God with the experience of human life is set forth in John 5:22 and 27. Our Lord is the speaker. “For the Father judgeth no man,” He declares, “but hath committed all judgment unto the Son.” Surely a most astonishing claim. Why should the Father abdicate the judgment throne and reserve all judgment for the Son? Is it because the Son is somehow wiser than the other Persons of the Godhead? Not at all. The true explanation appears in verse 27: “The Father hath given Him authority to execute judgment because He is A son of man” (No article in Greek). Of the three eternal Persons of the Triune God, only the Son has passed through the experience of human life. O, how wonderful and comforting to know that on that Judgment-Seat before which we must all appear, and on that Great White Throne before which the lost must stand, there will sit One who is both Son of God and Son of Man. This is the glory of the Incarnation: It gave to us a Saviour, and to the world a Judge, who knows the problem of human existence by personal experience. Surely this is grace, grace beyond compare. - Grace even in the midst of judgment.

IV. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT REVEAL IN HIMSELF THE IDEAL HUMANITY.

1. Man has never yet become all that he ought to be. He has never reached the Ideal God has in mind for a redeemed humanity. In fact, man has not even reached his own ideals. More than that, the wisest men unaided by divine revelation have not even been able to agree on what the ideal ought to be. Of course, the moral philosophers will talk learnedly about their “categorical imperative,” tell you to be good, to follow after righteousness, and “be a man.” But what is “goodness?” That is “right” What is “a man?” Well, God has answered all such questions forever by the Incarnation of His Only Begotten Son.

2. The Son of God Incarnate reveals WHAT WE OUGHT TO BE RIGHT NOW. The New Testament presents Him not only as our Divine Redeemer, but also as our Perfect Example. We Christians ought to walk, writes John, “even as He walked” (I John 2:6). And Peter adds that, “Christ also suffered for us, leaving us an example, that ye should follow His steps” (I Peter 2:21). It is a staggering ideal, and someone may be saying, But we do not walk as He walked. And we must all make that bitter confession. But as we make our confession, if we are true believers, we must keep on affirming that we ought to walk as He walked. The Ideal may be high, infinitely so, but we dare not abandon it. I am glad however, this is not the whole story.

3. The Son of God Incarnate reveals not only what we ought to be here and now, but also WHAT WE SHALL BE HEREAFTER. “It doth not yet appear what we shall be.” No, you have never seen a Christian who is all that he ought to be. We know that, if we know anything. But here is something else

we know: “We know that, when He shall appear, we shall be like Him” (I John 3:2). Almost unbelievable, but true! We shall be like Him, the Lord of Glory. Let us lay hold of the promise and remember, as someone used to say, “If we expect to be like Him up there, we ought to begin to look a little like Him down here and now.”

4. Sometimes we get utterly discouraged with humanity as we see it in this present evil world, even with those who profess to be followers of Christ, and worst of all, discouraged with ourselves. What failures we are, all of us. Whenever I get to looking too much at myself, and get discouraged with the situation, there is a passage in the second chapter of Hebrews to which I resort. In verse six the writer begins with a query that shows he understands my frame of mind: “What is man that Thou art mindful of him?” Then he goes back to the original purpose of God and draws a wonderful picture of man as the Crown and Lord of creation. But look at him now! - is what we feel like saying. The Holy Spirit puts the thought in kinder words: “But now,” He says; “we see not yet all things put under him.” How true. With all our boasted progress, not much has been accomplished. And how often we see our painful gains swept away in a moment of time. No wonder we get discouraged. But here is God’s great antidote for all discouragement (v. 9): “BUT WE SEE JESUS....CROWNED WITH GLORY AND HONOR.” And He, the Man Christ Jesus enthroned in the heavens, is the earnest and guarantee of what we shall be. Let us keep our eyes steadfastly on Him, and the vision will not only sweep away all our discouragement, but will change us more and more into the image of what we shall be some day, by His grace. The Ideal is beyond our power, yes, but not beyond the power of Him who sits upon the Throne of Grace.

V. GOD BECAME INCARNATE IN ORDER THAT HE MIGHT PROVIDE FOR US AN EVERLASTING REVELATION OF HIMSELF IN VISIBLE HUMAN FORM.

1. Among honest and careful students of the Gospel records, there can be no possible question as to the claims of our Lord in the days of His flesh. The same Apostle who wrote, “No man hath seen God at any time” (John 1:18), also records the word of Christ to Philip, “He that hath seen Me hath seen the Father (John 14:9). And Thomas, falling down at His feet in the abandon of worship, renders the final verdict of those who really knew Him, “My Lord and my God” (John 20:28).” Scrutinize as you will the subsequent history of these men, you will never find any note of uncertainty in their mind about God. Others might doubt or even deny the Divine Existence. But these men knew there was a God in heaven. For the space of three years they had walked and lived with Him. They had seen His face, had heard His Voice, and had believed.

2. But the Incarnation of our Blessed Lord was more than a transient episode in the stream of history. He did not unite Himself with our humanity for a brief moment and then abandon it forever when He died, as some would have it. On the contrary, by the resurrection of His uncorrupted Body, and its subsequent glorification, the Incarnation of our Lord became an everlasting fact. The stamp of eternity is upon the Body born of the Virgin, on the Hands which were pierced for us, and upon the Brow which wore the crown of thorns. Writing about Him some thirty years after His ascension, Paul declares that He “IS (not merely was) the Image of the invisible God” (C. 1:15). And lest there should be any remnant of doubt about the matter, we have one last and precious assurance from the lips of the Glorified Lord Himself. (It is recorded in Revelation 22:16). At this point the visions of Patmos are

ended. The burden of Revelation is complete. The final Book of Holy Scripture has been written. And now the Divine Author Himself is about to authenticate the Book with His own Name. Have you ever noticed how He signs Himself? Out of all that glittering array of names which are His by right, He does not choose “Jehovah,” nor “the Logos,” nor “Wonderful,” “Counselor, Mighty God, or Father of Eternity.” No, not even “The Christos.” O, let us read the name He chose, for our eternal consolation and joy: “I JESUS,” He signs Himself. “I JESUS” - how infinitely gracious! It is as if, in this final historic word from heaven, He would leave for us who believe one last and unspeakably precious reminder of His Incarnation, lest we forget that the Great God with whom we have to do is also JESUS, “the root and offspring of David,” flesh of our flesh, and bone of our bone.

“Jesus - O how sweet the name! Jesus - every day the same!
Jesus - Let all saints proclaim, the worthy name of Jesus!

The poets are as a rule notoriously unsafe to follow in their notions of God and of His ways. But Browning, it seems to me, caught at least a partial vision of the glory of the Incarnation of God in Christ, when he placed upon the lips of David these words:

“Tis the weakness in strength that I cry for,
My flesh that I seek
In the Godhead! I seek and I find it.
O Saul, it shall be
A Face like my face that receives thee;
A man like to me
Thou shalt love and be loved by, forever;
A Hand like this hand
Shall throw open the gates of new life to thee
See The Christ stand!

E. PROBLEMS

1. Proper translation of Heb. 2:16 - cf. ARV
2. If man had not fallen, would the Son have become incarnate?

F. OPPOSING VIEWS

All who deny either the Deity or Humanity of Christ.

G. PRACTICAL VALUES OF THE INCARNATION

Subject 2 – Persons of the Triune God - Doctrine of the Son

1. Makes clear the dignity and sacredness of human physical life. cf. platonic philosophy.
2. Proves that sin is not an essential quality of physical life. cf. Gnostic philosophy.
3. Reveals to us the glory of self-forgetfulness in the interest of others.
Phil. 2:5-11
4. Satisfies man's desire for a savior truly human.
5. Assures us that we are dealing with a God who knows human life by personal experience.

H. IMPORTANCE GIVEN TO THE INCARNATION IN THE BIBLE

1. The test of religious truth error.
 1. Jn. 4:1-3
 2. Jn. 7
2. Incarnation may be denied in two ways:

IV. THE VIRGIN BIRTH

Introduction

1. Popular confusion of Virgin Birth with Immaculate Conception.
2. Attacks upon the Virgin Birth: Why
3. Arguments of the Attackers

A. VIRGIN BIRTH IN THE OLD TESTAMENT - (Prophecies)

1. Genesis 3:15 - ARV cf. I Tim. 2:12-15
2. Isaiah 7:14 - ARV margin
 - (1) The “Sign”
 - (2) Identity of the child
 - (3) The term “Virgin” - Hebrew - Sept.
 - (4) Context of Isa. 7-8-9:
 - (5) The deciding voice - Matt. 1:22-23
3. Isaiah 53:2
4. Jeremiah 31:22

B. THE VIRGIN BIRTH IN MATTHEW AND LUKE

Read Matt. 1:18-2:1 and Luke 1:26-38, 2:1-11, 21

1. The two accounts agree as to the main facts:
 - (1) Mother was a woman named Mary - Matt. 1:18, Luke 1:27
 - (2) She was a virgin - Matt. 1:18,23; Luke 1:27,34
 - (3) She was betrothed to a man named Joseph - Matt. 1:18, Luke 1:27

- (4) Mary becomes with child after her betrothal and before consummation of the marriage -
Matt. 1:18,20; Luke 1:27,34
- (5) Angels announce the coming - Matt. 1:20; Luke 1:26
- (6) They explain the conception as due to a special creative act of the Holy Spirit - Matt.
1:20; Luke 1:35 (no definite art. With “Holy Spirit” in either text).
- (7) The child is to be named “Jesus” - Matt. 1:21; Luke 1:31
- (8) The child is to be the Savior of His people - Matt. 1:21; Luke 2:11
- (9) Joseph took Mary to be his wife before the Birth - Matt. 1:24, Luke 2:5
- (10) The child is born in Bethlehem and named “Jesus” - Matt. 2:1, 1:25;
Luke 2:4-7, 21

2. Both accounts guard carefully against any suggestion of human father.

- (1) cf. Matt. genealogy - 1:16 (Discuss the variant text also the pronoun “whom.”)
- (2) cf. Luke genealogy -3:23 - Absence of def. art. before the name “Joseph” sets Joseph
entirely outside this genealogy - so Godet.
Note also the parenthesis (as was supposed, the son of Joseph).

3. There are differences between the two accounts, but no contradictions.

- (1) The greatest difference: prominent person in each account.
Joseph in Matt. - Mary in Luke

(2) The twofold explanation:

- a. Sources of information - only two people knew facts.
Evidence of Luke’s Greek
- b. Purposes of the writers
Matthew - to show Jesus as King of the Jews
Luke - to show Jesus as the Son of Man

(3) This view is supported by the genealogies:

- (Matthew goes back only to David and Abraham
- (Luke goes back to Adam

- (Matthew gives genealogy of Joseph)
- (Luke gives genealogy of Mary)

C. THE VIRGIN BIRTH IN OTHER NEW TESTAMENT WRITINGS

1. Absence of account in Mark and John can be explained:

cf. the purpose of each Gospel writer:

Matthew -

Luke -

Mark -

John -

2. Absence of a complete account of the Virgin Birth does not prove that the writers knew nothing about it.

(1) Mark - cf. Mark 1:1 with Luke 1:35 - arg.

(2) John - cf. 1:14 Greek with 19:25-27

(3) Paul - cf. Gal. 4:4 Greek with 4:23,29 - also Rom. 1:3 Greek

D. THE VIRGIN BIRTH IN THE RECORD TESTIMONY OF CHRIST HIMSELF

1. Preliminary statement

(1) Nature of the event would tend to limit public discussion:

Joseph and Mary not likely to give it publicity - why?

Certainly same would be true of Jesus Himself, if He knew.

2. There is a passage in Luke 2:48-49 which indicates that our Lord very early knew something about the unusual circumstances of His own Birth.

Read and discuss.

Even assuming now that in ordinary matters the child grew in wisdom as Luke says, it is not unreasonable to presume that His parents must have informed Him regarding His origin. No child, thus born, could grow up in company with other children without having faced their cruel taunts. Children are the same in every generation.

3. There are also passages in John Gospel which clearly indicate that the public knew something of the unusual circumstances of His Birth, and that He found it necessary to defend Himself (and His mother) from their despicable and cruel insinuations.

Read John 6:41-42 and discuss the real issue involved - (v. 51).

4. The 8th Chapter of John presents the fullest and most striking testimony.

This chapter is a veritable battle field in which the attacks upon our Lord by His enemies reach a climax of bitterness not paralleled anywhere in the N.T. records.

(a) Verses 1-11 set the stage for the attack:

- These verses have been questioned on textual grounds - (see ARV)
- But this story explains exactly the bitter attacks which follow.

(b) Verses 14 and 23 define the issue in controversy:

-“I know whence I came” - But ye cannot tell whence I come” (14)

“whence” (pothen) = origin, source, cause

-“I am from (ek) above” (23)

Note: The issue is not the origin of merely the soul, but of the man.

These Jews were not Platonists. What was the cause of our Lord’s birth?

(c) There are three distinct attacks, each one carrying the same insinuation, and moving to an open charge:

(1) “Where is thy father” (19) - “father” should not be capitalized.

-Note the answer: “Ye neither know me, nor my Father” (They knew Joseph)

(2) “We be not born of fornication” (41) Their proof - “one Father, even God

-Bastardy a terrible thing under Mosaic Code. - Deut. 23:2

-Note His answer: Verses 42-47 (Discuss)

(3) “Thou art a Samaritan” (48)

-Mary was a Jewess, Joseph was a Jew - This they knew.

-Only one possible alternative remains - a brutal one.

-His enemies charge that His father was an unknown Samaritan.

-This brutal alternative is still the same today, if the Virgin Birth be not true. According to Joseph, he was not the father of the child.

Note our Lord’s answer: “Ye do dishonor me” (49)

(d) Can a man be Christian and reject the Virgin Birth?

- depends on what we mean. cf. Machen’s view

- The answer of our Lord (23-24) still stands.

E. PROBLEMS AND OBJECTIONS

1. PASSAGES SPEAKING OF JOSEPH AS CHRIST'S "FATHER"

Matt. 13:55, John 6:42 - unfriendly testimony

Luke 4:22 - friendly

Luke 2:33 ARV, 48 - Scripture

-Joseph was His legal father - we so speak today.

2. THE ALLEGED HEATHEN - MYTH ANALOGIES: Differences -

(1) These are wild and fanciful - cf. V.B. - sober and careful

(2) Foul and obscene - cf. V.B. - chaste, delicate, pure

(3) Many - cf. V.B. - only one.

(4) Not Virgin births at all: why?

cf. V.B. - all suggestions of sex shut out.

3. THE PROBLEM OF THE TWO GENEALOGIES:

-An intricate problem - Many suggested solutions - cf. Barnes

-My view is that Matthew gives Joseph's, Luke gives Mary's

Barnes says "So most Commentators" (including Andrews, Ellicott, Godet, Lange Plumptre, Robertson, Weiss, etc.)

-Some arguments:

(1) Not likely to be two genealogies of Joseph, because they divide the first generation after

David. cf. Matt. 1:6, LK. 3:31

(2) If of two persons, only logical to regard Mary as one.

(3) Mary was of the line of David (Luke 1:32, 2:4-5)

(4) The Luke genealogy can be thus interpreted (3:23)

-The parenthesis should be "(as was supposed of Joseph)"

-Godet says omission of article before "Joseph" sets him completely outside the genealogy.

-“Heli” would be the father (or ancestor) of Mary.

-Jesus would thus be the grandson of “Heli” (If the parenthesis is omitted, The Greek simply affirms that Jesus was “of Heli”)

-The omission of Mary's name would not be unusual. Such omission was common practice. - cf. Matt. 1:8

(5) Barnes says that no early enemy of Christianity tried to prove the two genealogies were incorrect. Records were important and open to the public - Neh. 7:64

(6) This solution of the genealogical problem fits exactly into O.T. Messianic prophecy (Jer. 22:29-30):

Messiah must come out of loins of David to qualify (Acts 2:30), yet not through the line of Joseph because of the curse against Coniah - "no man of his seed shall prosper sitting on the throne of David" (Jer. 22:30).

- If Joseph was the father of Jesus, He could not inherit the royal throne of David.
- Messiah must inherit the throne through the royal line of Solomon, yet He dare not be the seed of that line.
- The only solution is for Messiah to be born of a virgin who is a descendant of David, and who marries a man of the royal line of Solomon, making the husband His legal father.

4. THE OBJECTION TO THE BIOLOGICAL MIRACLE:

This is raised by certain men who feel that it will be an advantage to get rid of the miraculous element in Christianity as far as possible.

- (1) The true Christian sees no barrier to faith in the miracles of Christianity.
He rejoices in them.
- (2) But in dealing with the objections, we might well ask how they can account for a sinless man in the midst of a sinful humanity? For a sinless man is a greater miracle in the moral realm than a Virgin Birth in the biological realm.
- (3) Nothing whatever is gained, therefore, in dropping the Virgin Birth. The man who accepts the sinlessness of Christ has no valid or rational reason for rejecting the Virgin Birth as far as the miraculous is concerned.
- (4) Prof. Bruce is right in observing the "with the denial of the Virgin Birth generally goes the denial of the Virgin Life."

F. THE IMPORTANCE OF THE DOCTRINE OF THE VIRGIN BIRTH

1. It is essential to the trustworthiness of the Gospel records.

- (1) There is only one way to get rid of the Virgin Birth, and that is by making Matthew and Luke either liars or victims of blind credulity.
- (2) If we do that, we put a question mark after everything in their writings. The life of Christ, His teachings, His death, resurrection, etc.
- (3) Some critics argue that we have been trying to defend too long a battle front, that the line should be shortened by giving up certain parts like the Virgin Birth. But the difficulty is that we cannot surrender the Virgin Birth without surrendering all along the line. Cf. Luke's claim in 1:1-4. Suppose that he was wrong about the first matter he investigated! We could not rely on anything else that Luke wrote.

2. The Virgin Birth is vitally related to our Lord's sinless nature.

- (1) Some argue that the Virgin Birth has no necessary connection with Christ's sinlessness; that if God by a miracle could preserve Christ from the sinful taint of a human mother, the same could have been done in the case of a human father. Therefore, the Virgin Birth is unnecessary.
- (2) We reply that it is a hazardous thing for men to judge what was or was not necessary in bringing a sinless Saviour into the world. One thing we do know - God is not in the habit of violating His own laws of nature uselessly. And it is a universal law that sinful humanity in the ordinary process of procreation reproduces its own sinful nature. 'That which is born of the flesh is flesh.'
- (3) Luke 1:35 seems to suggest that our Lord's sinlessness was somehow related to the miraculous manner of His conception and birth (cf. Luke 1:35 ARV margin).

3. The Virgin Birth gives the only reasonable explanation of the incarnation of God's Son in human flesh.

- (1) It has been suggested that it is more reasonable to believe that our Lord Entered human life in the ordinary manner, through the union of father and mother. But just the opposite is true.
- (2) We must remember that the natural result of the ordinary procreative Process by human parents always results in the beginning of a new personality.
- (3) But Jesus Christ did not get His personality through human birth. He was a person before He was born.

- (4) Hence, for the bringing of God's Son into human life, there was not only no need for the ordinary procreative process, but such a process would have been absolutely out of the question.
- (5) The use of the ordinary procreative process would have necessitated a Special divine miracle to prevent the production of a wholly new personality distinct from the eternal personality of the Son of God. Those who deny the Virgin Birth of Christ generally wind up by denying His deity and preexistent personality. This is logical, if not Biblical.
- (6) Those who accept the preexistence of Christ as a personal being must also Accept some kind of a miracle in connection with His entrance into human life with a vital connection to the human race. The miracle of the divine conception and Virgin Birth is by far the most reasonable. By a special creative act the personality of the eternal Son was clothed with human nature and form in the womb of the Virgin Mary.

4. The Doctrine of the Virgin Birth protects our Lord (and His Mother) from the blasphemous alternative.

(1) I approach this alternative again only from a sense of duty. There is something utterly abhorrent even in the phrasing of it in human language. But you should be forewarned and forearmed against the defamers of our Blessed Lord. They will tell you with glib assurance that there is nothing wrong with the view that Jesus was a child of Mary and Joseph. Were they not espoused? Is there anything unholy, they will ask you, with human parenthood? Is it not a sacred relation ordained by God Himself? Was Jesus not a genuine member of the human race? Why should He not, then, have been born as other men?

(2) But you should mark well that the choice does not be between the Virgin Birth and the parenthood of Joseph and Mary. In the only record we have concerning Joseph's relationship with Mary and her child, as it evidently came from Joseph himself (Matt. 1:18-25), Joseph disclaims any procreative responsibility for this child. If our Lord was not born of a Virgin, therefore, then He was the Son of an unknown father, His mother was unfaithful to her betrothal vows, and she lied in saying she had not known a man (Luke 1:34). This is the brutal alternative! Does it appeal to you? Let our Lord Himself answer, as He speaks with deep pathos to His enemies who had made exactly this charge, "ye do dishonor Me" (John 8:49).

(3) Anyone of these glib critics, who tell you that the Virgin Birth is not an Essential article of Christian faith, would turn pale with anger if such a suggestion were made about his own mother. Yet they do not hesitate to offer this supreme insult to the mother of our Lord, to say nothing about the blasphemy about Christ Himself. The man who asserts the Virgin Birth is a no-essential matter does not deserve the name "Christian".

5. The Virgin is necessary to complete the picture of the supernatural career of the Son of God upon earth.

(1) Every aspect of His career was shot through with the supernatural. He was a supernatural person, with a supernatural knowledge - power - works - message - life - death - resurrection - ascension!

(2) Considering such a Person, would it not have been passing strange if He had entered the world by a merely natural Birth? If the Gospel records contained no account of a supernatural Birth, it would have marred the harmony of the record. I close with the words of the Ancient Creed, “He was conceived by the Holy Ghost; born of the Virgin Mary.”

V. THE HUMANITY OF CHRIST

INTRODUCTION:

We have seen that the Word of God presents Jesus Christ as one who is truly God, And then that as God He became incarnate in human nature. We shall now see that this human nature of His was genuine and complete. If the Deity of Christ is important, so also is His Humanity.

A. THE BIBLE SPEAKS OF CHRIST AS OF ONE WHO IS TRULY HUMAN.

1. He is called by names which imply human nature.

I Tim. 2:5

John 8:40

I Cor. 15:21, 47

John 5:27 ARV

Matt. 1:1

Mark 6:3

Luke 2:12, 43

2. Certain expressions also imply a true human nature.

Heb. 2:14

Rom. 1:3

Rom. 9:5

Acts 2:20

B. JESUS CHRIST IS SET FORTH WITH ALL THE ESSENTIAL ELEMENTS OF A TRUE HUMAN BEING.

1. What are these elements?

cf. I Thess. 5:23

2. Our Lord has all these three elements.

John 2:21

John 12:27

Luke 23:46

3. Certain texts seem to contradict this idea.

John 1:14 - "the word became flesh"

But "flesh" here means more than merely the body

cf. John 1:13, 3:6 = total human nature

Heb. 2:14 - “flesh and blood” = total human nature

cf.. Matt. 16:17 for proof of meaning.

C. IN CHRIST WERE DISPLAYED ALL THE MARKS OF A TRUE HUMAN BEING.

1. He begins earthly life as a babe, with a pre natal period.

Luke 2:5. 12

2. He grows and develops as a human being.

Luke 2:40, 52

Note: Growth does not mean imperfection.

3. He displays the emotions formed in a normal human being.

Mark 3:5

John 13:23

John 13:21

Matt. 26:36 - 44

John 11:35

Luke 22:44

Isa. 53:2

John 12:27

Mark 3:5

4. He displays normal human appetites.

Matt. 4:2

John 19:28

5. He displays certain human limitations

John 4:6

Heb. 5:8

Matt. 8:24

(Matt. 26:39

Luke 22:43

(Mark 11:13

6. He had the appearance of a human being.

Matt. 16:13-14

John 1:10

John 4:9

7. He proves He is human by suffering and death

John 19:30

John 19:34

Note: Has every essential characteristic of true human nature, but no sin.

Sin is an abnormality - not an essential of human nature.

D. THE IMPORTANCE OF CHRIST'S TRUE HUMANITY

see under Incarnation (I John 4:2)

E. PROBLEMS

Isa. 53:2 “No beauty that we should desire Him.” cf. Ps. 45:2;6

F. WRONG THEORIES

1. Theory of Incomplete Humanity:

1. Ancient form - Apollinarianism - a human body and soul, but His own eternal spirit took the place of the human spirit.

2. Modern form - H.W. Beecher and others - a human body, but no human spirit or soul.

2. Theory of Unreal Humanity:

(1) Ancient form - Docketism - all was mere appearance - matter is evil - God is infinite-Hence God could not become man truly.

(2) Modern form - Eddyism - Matter not real - flesh a delusion of “mortal mind”.

G. PRACTICAL VALUES

- satisfies man's yearning for a Mediator who is truly human
cf. under Incarnation

VI. THE PERSON OF CHRIST

INTRODUCTION:

1. We have seen that Christ is both true God and true man.
2. These two facts, although taught clearly in the Word, raise some of the most difficult questions ever faced by the human mind.
3. These problems, growing out of the Theanthropic Person of Christ, have never been wholly solved, and we do not pretend to solve these in this class. But we shall try to shed the clear light of Divine revelation upon them as far as it goes. Beyond that we cannot go. Historically, whenever men have tried to go beyond what is written, they have run into serious error. The path of truth here is narrow.

A. THE PERSON OF CHRIST IS A MYSTERY.

1. It is the great mystery of Christian faith
Matt. 11:27
I Tim. 3:16
2. Yet the Bible encourages a reverent study of this mystery.
John 20:27
Phil. 3:8
Col. 2:2-3 ARV

B. THE PERSON OF CHRIST IS AN INDIVISIBLE UNITY

1. Our Lord always speaks of Himself as one personality
 - (1). Distinguishes Himself from other men (Jn. 8:23)
 - (2). Distinguishes Himself from the Father (Jan. 8:18)
 - (3). Distinguishes Himself from the holy Spirit (Jan. 16:7)
 - (4). But never distinguishes Himself as a Divine person from Himself as a human person. (cf. 8:58 - argument)
2. Human names are applied to the Eternal Son, and Divine names to the man Christ Jesus.
Heb. 13:8
Matt. 1:23
3. The various acts, powers, and attributes of the two natures are ascribed

without distinction to the one person, not two.

Luke 13:31-33

Phil. 2:5-11

Acts 20:28

Rev. 5:11-14

I Cor. 2:8

4. Many manifestations of our Lord's two natures appear side by side, yet all are ascribed to one person, not two.

Matt. 8:24-26 Arg.

John 11:35. 38, 436, 44

Mark 11:1-6, 12-13

Heb. 2:18

Note: It is wrong to divide His words and acts, and ascribe them to separate natures.

5. The seat of this one indivisible personality is in the Divine Nature.

Heb. 13:8

I Cor. 15:47

C. THE UNION OF THE TWO NATURES IN CHRIST.

-How there can be such a union, we cannot explain.

-But we can observe a few things about it:

1. The two natures, although united in one person, remain distinct from each other. There is no confusion.
Rom. 1:3-4
Rom. 9:5
I Pet. 3:18
2. By this union, the Divine Nature imparts powers and Values to the Human Nature.
Luke 5:24
John 2:19-21
John 6:51
3. By this union certain human experiences are made possible for the Divine Nature
Heb. 2:14
I Cor. 2:8
4. This union made it possible for one person to be the Mediator between God and man.
Job 9:32-33 ARV
Heb. 4:14-16
5. This union is permanent and everlasting.
Heb. 2:17
cf. Heb, 7:24

D. WRONG THEORIES OF CHRIST'S PERSON

1. Those which divide the person: (cf. Nestorianism - 5th cent.)

- The two natures are so sharply separated that Christ was virtually resolved into two persons. (Nestorius, however, never actually taught “two persons”). According to this theory, in Christ there is both God and man, but Christ is not the God-man.
- 2. Those which confuse the two Natures: (Eutychianism - 5th cent.)
 - This is the opposite from Nestorianism. The latter had so stressed the two natures that they lost sight of the one person. On the other hand, the Eutychians so stressed the one person that they lost sight of the two distinct natures, teaching that the human nature was wholly absorbed into the Divine Nature.
- 3. Notes on Wrong Theories.
 - (1). A curious fact that both Nestorius and Eutyches were inflexible hunters of heresy.
 - (2). The entire controversy was threshed out at Council of Chalcedon (451), where a remarkable statement was formulated which guarded against both errors:
“He is one Christ, existing in two natures without mixture, without division, without separation; the diversity of the natures not being destroyed by their union in the one person; but the peculiar properties of each nature being preserved and concurring to the One Person.”
 - (3) The brief historic formula of orthodoxy became this:
“We must neither divide the person, nor confound the natures.”
Remember this, and you are safe.

E. THE PSYCHOLOGICAL PROBLEM

One determining factor in various interpretations of the Philippian passage has been the central problem of the Incarnation, namely, what is the relation of the divine to the human in the historic Christ? The Apostle Paul certainly must have known that his statement would raise this problem but, like other New Testament writers, makes no attempt to solve it. In the main, the writers of Scripture are content to assert the reality of the two natures in Christ, without attempting a rationalization of their doctrine. Perhaps it is wisdom to leave the matter as they have left it. One hesitates to enter a field of controversy where so many well-intentioned men have slipped into errors ranging from an Apollinarian denial of any human soul in the Saviour to the Nominalistic doctrine of two wills and two minds -- in fact, two persons. But the church has been compelled to enter this field by reason of the deviations of those who oftentimes were numbered among her own sons. At Chalcedon (451) the church declared that in the Saviour there are two natures, one divine and the other human. These two natures are perfectly and organically united in one Person, yet they remain distinct, each retaining its complete integrity. We must neither “confound the natures, nor divide the Person.” The seat of personality in this Person is the Logos, the eternal Son.

The Main criticism of this formula, from the standpoint of the older psychology,

was how Christ could have but one personality, if in Him there were two distinct natures, namely, the human soul and the Logos-spirit. Did not the soul of a man constitute a personality in itself? The ancient church never wholly succeeded in answering this rather formidable objection, but nevertheless wisely refused to alter the formula. Her position is now being vindicated, I believe, by the latest pronouncements of modern psychology. The personality -- also the mind -- we are told, is not metaphysical, but is built up by the interaction constantly taking place between the living organism and its environment. I cannot, of course, accept this statement in total. There is certainly a metaphysical basis for both mind and personality. But with this reservation, the account seems to be true, and may be of service in aiding us toward an understanding of the Person of Christ. The Logos, in becoming flesh, was united with a true human soul in the body born of the Virgin Mary. This soul on the human side provided a basis for the possible building up of a human mind and personality, and the building up process was perfectly normal in all respects, except that it took place around and in vital union with the Logos-spirit now emptied of his divine form. (Dr. Strong seems to suggest the above view of personality when he says, "Nature has consciousness and will only as it is manifested in person." - *Systematic Theology*, p. 695.)

F. PRACTICAL VALUES OF THE DOCTRINE OF CHRIST'S PERSON

1. It demonstrates that there is no unbridgeable antagonism between God and human nature. In Christ both the Divine and Human dwelt together in perfect harmony. The unbridgeable antagonism is between God and sinful human nature.
2. The doctrine of Christ's person provides an endless field for reverent study and contemplation. The mystery and the problem have fascinated the greatest Christian minds, and I venture to suggest that it will always be so. We shall make progress in our knowledge of His Blessed Person, but we shall never reach the end of the mystery.
3. This doctrine teaches intellectual humility to the Christian thinker. There are some matters beyond us. After we have searched to the limits of our finite understanding under the guidance of the Spirit of God, we must at last fall upon our face before the mystery of God in Christ and confess humbly that we cannot explain Him. But thank God, we know Him, which is better than explanation.

VII. THE DEATH OF CHRIST

Introduction:

The death of Christ is spoken of in the Bible under a large number of terms such as: “Death”, “Die”, “Blood”, “Cross”, “Slain”, “Baptism”, “Cup”, “Delivered up”, “Offered up”, “Gave Himself up”, etc.

A. THE IMPORTANCE OF THE DEATH OF CHRIST

1. THE DEATH OF CHRIST IS THE CENTRAL THEME OF SCRIPTURE

This study dealt with over 100 passages in the New Testament alone.

(1) In Old Testament Prophecy (Best known texts only)

Psa.	22:1-31	Quoted in N.T.	Dan.	9:24-26
Psa.	69:1-21	” ” ”	Zech.	12:10; 13:1, 7
Psa.	53:1-12	” ” ”		(Quoted in N.T.)

(2) John the Baptist.

John 1:29

(3) In the Baptism of Christ

Matt. 3:13-17 cf. Is. 42:1 -- Suffering Servant

(4) In the teaching of Christ Himself.

Some say Christ had little to say about death.

The answer is that Christ came, not so much to preach the Gospel of His Own Death, but in order that there might be such a Gospel to preach: But our Lord did speak of His Death:

Matt. 16:21 - note “began”

John 3:14-15

John 6:51-56

(5) In the Epistles of Revelation.

Very numerous references, especially in Paul’s letters.

Romans Colossians

I Cor. Hebrews

Galatians I Peter

Ephesians I John

(6) In Old Testament Sacrificial System.

An immense field. Recall the early preachers had only Old Testament.

cf. Heb. 9:1-10; 10

2. THE DEATH OF CHRIST WAS THE FIRST TRUTH IN APOSTOLIC PREACHING.

I Cor. 15:1-3 -- “First of all” - What?

Note solemnity of introduction.

Paul did not start with law or second coming

First plank in Paul’s Gospel was Death. cf. Gal. 1:1-4

3. THE DEATH OF CHRIST WAS THE HEART OF THE CHURCH'S SACRAMENTS.

(1) Baptism introduced the convert into the church.

This rite spoke to him of Death of Christ. Romans 6:3-4

(2) Communion was Center of Church's Worship

This rite reminded the worshipper of Death of his Lord. I Cor. 11:26

4. THE DEATH OF CHRIST WAS THE GUARANTEE OF EVERY BLESSING.

Many passages later. One here - Romans 8:31-32

Men saw in giving of God's Son to death for them the supreme outflowing of God's love, and rightly argued that if God could thus give, nothing else would be too great for God to give.

5. THE DEATH OF CHRIST WAS THE FOUNDATION AND SOURCE OF ALL TRUE CHRISTIAN LIVING.

Romans 6:1-11

Romans 8:3-4

6. THE DEATH OF CHRIST WAS THE GREAT OBJECT OF INTEREST TO THE HEAVENLY WORLD.

(1). To Righteous Men.

Luke 9:30-31

(2). To Angels.

I Peter 1:11-12

7. THE DEATH OF CHRIST IS THE SONG OF THE REDEEMED IN HEAVEN.

Rev. 5:8-10

8. THE DEATH OF CHRIST WILL BE REMEMBERED AS AN EVERLASTING MONUMENT OF GOD'S LOVE AND GRACE.

Rev. 21 and 22

The eternal state - new heavens and earth.

The prominent figure is whom? - Christ.

And by what name is He called? - Lamb.

Rev. 21:9 - Husband of the bride is the Lamb.

Rev. 21:14 - Names on foundations of city are the Apostles of the Lamb.

Rev. 21:22 - Temple of the city is the Lamb.

Rev. 21:23 - The Lamb of the city is the Lamb.

Rev. 21:27 - Only those written in book of life can enter. And this book belongs to the Lamb.

Rev. 22:3 - On the Throne of the city sits the Lamb.

Rev. 22:1 - A river of Life flows from the throne of the Lamb.

This name throughout eternity will be a memorial of His Death.

Conclusion: What does all this mean?

It means that the "Cross of Christ is the moral and spiritual center of the universe. An eternity past knew no other future, and an eternity to come will know no other past."

B. THE NECESSITY FOR THE DEATH OF CHRIST

Was it necessary for Him to die? If so, Why?

1. OUR LORD DECLARED THAT HE “MUST DIE.”

Matt. 16:21 - “dei” - strongest Greek word to express necessity.
cf. Mark 8:31; Luke 9:22

Question: How to interpret this declaration?

Why did Christ feel that He must die?

Various answers:

- (1) Accepts the common lot of men
- (2) Senses the growing opposition of the Jews, and begins to feel that He cannot escape their hatred. Therefore, He accepts what seems inevitable, and begins to prepare disciples for it.
- (3) He holds a fatalistic view of human existence. All is fixed. Cannot be changed or escaped

These views all wrong. See following point 2 for correct view.

2. THE NECESSITY OF CHRIST’S DEATH WAS VOLUNTARILY SELF-IMPOSED. It was not a necessity imposed upon Him by fate or circumstance.

John 10:14-18 - “I lay it down of Myself.”

Eph. 5:2 - “Gave Himself up for us, an offering and a sacrifice.”

Phil. 2:8 - “He humbled Himself... unto death, even the Death of the cross.”

3. SEVERAL REASONS ARE GIVEN BY OUR LORD FOR THE NECESSITY OF HIS DEATH.

- (1) He must die to accomplish his own eternal purpose.

John 12:27 - “But for this cause came I unto this hour.”

Rev. 13:8 - He is the “Lamb slain from the foundation of the World.

I Pet. 1:19-20

- (2) He must die to obey the will of His Father.

Matt. 26:38-39 - “Not as I will, but as thou Wilt.”

42 - “Thy will be done.”

44 - “The same words”

cf. Heb. 10:5-7, 10

- (3) He must die to fulfill prophecy.

Matt. 26:52-54 - “How then should the Scriptures be fulfilled, that thus it must be.”

Luke 24:44-46 - “All things must needs be fulfilled.”

- (4) He must die in order to share His Own eternal life with sinful men.

John 3:14-15 - “Even so must .. eternal life.”

John 12:20-24 - Read all.

Note: Some say we are saved by the Life of Christ. And in a sense that is true.

cf. Rom. 5:10. But don’t forget that it took the Death of Christ to make His life available to sinners:

C. THE NATURE OF THE DEATH OF CHRIST.

In what precisely did His Death consist?

Question: What is “Death?”

The word “Death”, when applied to human being in the Bible, bears the idea of separation. The word in this sense is applied to two distinct experiences.

(1) Separation from God. - Gen. 2:17; 3:6, 22-24

(2) Separation of spirit and body. Gen. 35:18-19

The latter is the result of the former.

The Death of Christ involved both of these experiences:

1. SEPARATION FROM GOD - Matt. 27:46

There is much of mystery here that no man can fathom. How the Eternal Son, one with the Father, could be forsaken by the Father is beyond our understanding. But we know this much, He took our place, and bore our sins, and entered into our doom. Hence, he must go into the darkness alone forsaken of God.

Should guard against error here:

(1) Not a metaphysical separation of two persons of the Godhead -

Impossible - God is one essence.

(2) Not a personal separation of the divine from the human nature of Christ.

This would destroy the Incarnation.

Make personal suffering impossible because human nature was not a personality apart from the divine nature.

(3) Not a moral separation between the Father and the Son.

The Father never loved His son more than when He died at Calvary.

“The Father loveth me, because I lay down my life.” John 10:17

2. SEPARATION OF SPIRIT AND BODY. - Matt. 27:50

Notes:

(1) The Death of Christ was accompanied by the pouring out of his blood.

John 19:33-34 - Demonstrates the certainty of Death

(2) Notice the order of these experiences: First, forsaken of God. Then, physical death. The physical Death is ultimately the result of His abandonment by the Father. Having voluntarily assumed the burden of human sin, He is forsaken by God, and physical death follows almost instantly.

(3) Dr. Stroud, in his great book, argues convincingly that the physical Cause of the Death of Christ was a ruptured heart. This may well be true. But back of this lies a spiritual cause - the awful experience of being forsaken by God!

Christ was a sinless man. Therefore, to Him death could not have come from what we call natural causes. Only after God abandons Him, physical death comes.

D. THE MEANING OF THE DEATH OF CHRIST

How shall we interpret the Death of Christ?

He died - there is the fact. What does it mean?

The Bible unfolds the meaning of Christ's Death in various terms and ideas:

1. A RANSOM - lutron
Matt. 20:28 - "life a ransom"
A purchase price which is paid to redeem.
cf. Sept. - Lev. 19:20; Isa. 45:13; Exo. 21:30; Num. 35:31-32
2. A REDEMPTION - apolutrosis
Eph. 1:7 - "redemption through His blood"
A release by the payment of a price. - the verb in Sept. - Ex. 21:8
3. A PASSOVER SACRIFICE - pascha-a passing over
1 Cor. 5:7 - "Christ our Passover - sacrificed" cf. Exodus 12:21-23
A sacrifice which protects from judgment.
4. A PROPITIATION - hilasterios
Rom. 3:25 - cf. 1 John 4:10
Literally - to appease or render favorable.
In Old Testament a place sprinkled with sacrificial blood where God meets and communes with man. (mercy-seat)
Lev. 16:15, Exodus 25:21-22
5. A RECONCILIATION - katallasso
Rom. 5:10-11 ARV
"reconcile" is "to change thoroughly"
Raises great problem in Theology - Who was changed?
(1) Arminian Answer: Man was changed.
(2) Calvinistic Answer: God was changed.
(3) Paul's Answer : Relation between God and Man was changed.
cf. 2 Cor. 5:19 (Explain)
6. A SIN-OFFERING
Isa. 53:10 - "trespass-offering" cf. Lev. 5:17-19
A required sacrifice which bears the sin of the offerer.
7. A SWEET SAVOR-OFFERING

Eph. 5:2 cf. Lev. 1:9

A voluntary sacrifice pleasing to God.

NOTE: These offerings (6 and 7) present two aspects of His death:

- (1) As sin-offering--smitten by God.
- (2) As sweet-savor offering--pleases God.

8. A SUBSTITUTIONARY SACRIFICE. Master this in detail.

This exact term is not found in Bible.

But the Bible is filled with idea.

(1) Substitution is Taught by Direct Statements.

Isa. 53:6

2 Cor. 5:21

Gal. 3:13

1 Peter 2:24

1 Peter 3:10

(2) Substitution is Taught by the Greek Preposition “anti”.

Matt. 20:28 - “anti” - “in the stead of.”

Proof of meaning see Luke 11:11 and Matt. 2:22

cf. Critical Monograph on Matt. 20:28 (Holliday-1950)

(3) Substitution is Taught Indirectly in Certain Passages.

Isa. 53:9-10 - “It pleased Jehovah to bruise Him”

- Why? Does God like to injure innocent men?

- Only one explanation.

Matt. 27:46 - “Why hast Thou forsaken Me?”

- Does God forsake good men when they die?

- Only one answer possible.

(4) Substitution is Taught by the O.T. Sacrifices which were Typical of Christ's Death.

The animal died in the stead of the sinner. Lev. 4:22-26; Heb. 10:1

If we had nothing else than this it would be sufficient.

Note: The idea of “substitution” permeates all the terms by which the Death of Christ is described.

(1) His Death is a Ransom paid in our stead.

(2) A Redemption because He paid the price we should have paid, and could not

(3) A Passover because as the Lamb of God He died in our stead. Had He not died, we must have died.

(4) A Propitiation - His death rendered God favorable toward us, not Himself.

(5) A Reconciliation - He changes the relation of God to sinners by dying in their stead.

(6) A Sin-Offering - He died instead of the one who sinned.

E. THE RESULTS OF THE DEATH OF CHRIST.

What was accomplished by His Death?

Here we enter a field as wide as the Universe.

There is nothing in heaven, on earth, or under the earth that was not somehow affected by the Cross of Christ.

Nothing will ever be the same since Christ died.

1. RESULTS - IN RELATION TO BELIEVERS.

- (1) Redeemed us from curse of Law - Gal. 3:13; cf. 1 Peter 1:18-19
- (2) Loosed us from our sins. Rev. 1:5
- (3) Purchased us for God. Rev. 5:9
- (4) Made us near to God. Eph. 2:13
- (5) Secured for us eternal life. John 3:14-15; 1 Thess. 5:10
- (6) Justified us. Romans 5:9
- (7) Sanctified us. Heb. 10:10
- (8) Made us perfect in God's sight. Heb. 10:14
- (9) Cleanses us constantly from all sin. 1 Jn. 1:7
- (10) Opened a way for us into the presence of God. Heb. 10:19-20
- (11) Made it impossible to condemn us. Rom. 8:33-34
- (12) Made us fit to dwell with God in Heaven. Rev. 7:14

Summary: For believers, the Death of Christ secured salvation with all its blessing forever.

2. RESULTS - IN RELATION TO WHOLE HUMAN RACE.

- (1) Reconciled the world to God.
2 Cor. 5:19
John 1:29 - "beareth away sin of world."
2 Cor. 5:14 - "died for all."
1 Tim. 2:6 - "ransom for all."
Heb. 2:9 - "tasted death for every man."

Question: How understand these texts?

Death of Christ swept away the great barrier of sin which separated a lost world from a Holy God. God was in Christ reconciling the world unto Himself.

Because of the Cross, the Door is open, and to all.

Our business is to tell the world that the door is open.

- (2) Exerts a drawing power on all men.
John 12:32-34

SUMMARY: For all men, the Death of Christ made salvation and its blessing available.

3. RESULTS - IN RELATION TO SATAN AND HIS HOSTS

- (1) By Cross, Satan was “cast out.”
John 12:31 cf. 32-33.
- (2) Satan was rendered powerless over believers in experience of death.
Heb. 2:14-15
- (3) Satan and his hosts were “despoiled” of their power to use the law against us.
Col. 2:14-15 cf. Rev. 12:10-11

4. RESULTS IN RELATION TO UNIVERSE.

- (1) All things were reconciled to God. Col. 1:19-20
- (2) The heavenly things were cleansed. Heb. 9:22-23

Note: Sin had polluted the entire Universe.
Satan had defiled heavenly places.
Man had defiled the earth.
Even animal world was affected.
Blood of Christ cleansed the Universe in some sense.
cf. Mosaic ritual.

5. RESULTS - IN RELATION TO CHRIST (AS MEDIATOR)

- (1) Fulfilled his part in the Eternal Covenant with God, the Father.
Heb. 13:20
- (2) Made it possible for Him to beget a new spiritual race.
Isa. 53:10 R.V.; Heb. 2:10
- (3) Laid the foundation of His priestly work for us. Heb. 9:11-12
- (4) Secured His exaltation above all things. Phil. 2:8-9
- (5) Brought to Him the Crown of “glory and honor.” Heb. 2:9
- (6) Ushered Him into a great experience of joy. Heb. 12:2

6. RESULTS - IN RELATION TO GOD.

- (1) Revealed the love of God for sinners. Rom. 5:8
- (2) Revealed the Righteousness of God in forgiving sin. Rom. 3:25
- (3) Revealed the Wrath of God against sin. Matt. 27:46
- (4) Revealed the Wisdom of God in providing a Way to save sinners. Rom. 3:26

F. THE FINALITY OF THE DEATH OF CHRIST.

Note: Nearly all of the Biblical material is in Hebrews 9 and 10.

1. THE CROSS WAS FINAL FOR CHRIST HIMSELF

His death was something He accomplished once for all. There will be no repetition of the Cross.

1 Peter 3:18 - He “suffered once.”

Heb. 7:27 - “This He did once for all.”

Heb. 9:25-27 - “Nor yet often... But now once ... having been offered once.”

Heb. 10:11-12 - “Every priest standeth ... one sacrifice for sins forever ...
sat down.”

2. THE CROSS IS FINAL FOR THOSE WHO ARE SAVED.

The Death of Christ will stand forever as a finished and complete Redemption.
Nothing can ever be added to the work of the Cross.

Heb. 9:11-12 - “through own blood ... having obtained Eternal Redemption.”

God has not done all He will do for us--Infinite and Eternal.

But all God has ever done, is doing, or will do, flows from the Cross.

Heb. 10:10, 14 - “Sanctified through offering of Body once for all.”

“by one offering perfected forever .”

Nothing more is needed forever!

3. THE CROSS IS FINAL FOR A LOST WORLD

The Death of Christ is the final act of Redeeming Love for a lost world.

Beyond the Cross there is nothing for sinners save Wrath and Judgment.

Heb. 10:12-13 - “henceforth expecting” What?

to die again? Do something better to save sinners? cf. 13

Heb. 10:26-27 - “If we go on sinning willfully”

What is this sin? cf. first of chap. and vs. 29 - Spurning
the blood.

“There remaineth no more sacrifice for sin.”

Conclusion: These truths strike at three deadly errors:

(1) Romanism - the Mass pretends to repeat His suffering.

(2) Legalism - Add our efforts to work of the Cross.

(3) Universalism - Hope that God will do something for sinners beyond the
Cross.

G. THE DEATH OF CHRIST AND THE CHRISTIAN LIFE.

Some say Death of Christ is wholly a theological dogma.

That it has no necessary connection with the Moral life.

Nothing could be more untrue.

1. THE GREAT PRACTICAL PURPOSE OF THE CROSS WAS TO BRING US INTO RIGHT WAYS OF LIVING.

Christ died in order that we might live:

(1) A life of Righteousness. Rom. 8:3-4; 1 Pet. 2:24

- (2) A life of Holiness. Col. 1:22
- (3) A life of Unselfishness. 2 Cor. 5:14-15
- (4) A life of Unworldliness. Gal. 6:14
- (5) A life of Victory. 1 John 5:4-6; Heb. 12:1-3
- (6) A life of Service. Heb. 9:14

2. HOW DOES THE DEATH OF CHRIST MAKE US LIVE RIGHT?

What is the secret of the moral power? The Cross:

- (1) Separates us from the world - Gal. 6:14
To accept the Cross as Paul accepted it will separate you forever from the world. So complete that -- to me the world is dead, and to the world I am dead! cf. Heb. 13:12-14
- (2) Sets our Conscience free from dead works. - Heb. 9:14; cf. 10:22
As long as men try to be saved by works, the conscience is never free.
Every sin, every failure increases the burden of guilt.
Like a man trying to pay a legal debt that keeps increasing.
At last men grow discouraged.
The Death of Christ clearing away the burden, and keeps it cleared.
No matter what our failures, every moment we can begin anew with a clean slate.
- (3) Unites us with His Own omnipotent Life. Romans 6:1-11
People say if the Death of Christ pays all our debt and takes out from beneath the obligation of law, the moral life is imperiled.
But the same Atonement that pays our debt and takes us out of the realm of law, also unites us with the Eternal and Omnipotent life of the Holy Son of God.
This guarantees the ends of Christian living.
- (4) Sets before us a Supreme Example of Unselfish Obedience and Godly Suffering.
Phil. 2:5-7
I Peter 2:20-23
- (5) Opens the door into the Presence of an Infinite God. - Heb. 10:19
Here we may come for pardon and help, moral and spiritual.
And we are to enter “boldly”.
- (6) Puts us under an infinite debt of gratitude to Jesus Christ.
1 Cor. 6:20 2 Cor. 5:15

The most powerful motive in human life is gratitude.
How can you say - “Christ loved me and gave Himself for me,” and then
go out into the world and deliberately go on sinning?
The answer is - You can’t, if you are born of God.

Conclusion: Those who truly accept Christ and Him Crucified do enter into a new
way of life. And that new life begins at the Cross. The death of
Christ is the foundation of all true Christian living.

H. WRONG ATTITUDES TOWARD THE DEATH OF CHRIST.

Several appear in the Bible.

1. THE ATTITUDE OF IGNORANCE - Matt. 16:21-23
Says the Cross was unnecessary.
2. THE ATTITUDE OF WORLDLY WISDOM - 1 Cor. 1:18
Regards the Cross as foolishness.
(Cross is not foolishness. It is foolishness to them that perish.)
3. THE ATTITUDE OF CONTEMPT - Heb. 10:29
The Death of an ordinary man. - Explain
4. THE ATTITUDE OF HERESY - 2 Peter 2:1
Deny its saving value.
5. THE ATTITUDE OF APOSTASY - Hebrews 6:6
Regard it as deserved - crucify afresh.
6. THE ATTITUDE OF PRESUMPTION - Phil. 3:18-19
Profess to accept it as Atonement for their sin, and then go on sinning.
Worst of all - walk - not talk.

I. VARIOUS INTERPRETATIONS OF CHRIST’S DEATH

1. THE “SATANIC RANSOM” THEORY.)
man under power of Satan.)
death of Christ a ransom paid to Satan.)
2. THE ERADICATION THEORY) Wrong
Christ took sinful human nature.)
Gradually overcame it in life, and finally destroyed it by dying)

- 3. THE MARTYR THEORY.)
Died for the truth which He held)
- 4. THE EXAMPLE THEORY.)
Died to give us an example.) Inadequate
- 5. THE GOVERNMENTAL THEORY.)
Died to display the government of God.)
To show that wrong must be punished.)
- 6. THE INFLUENCE THEORY.)
died to show love of God, and thus make us)
repent of our rebellion.)
- 7. THE SUBSTITUTIONARY - SATISFACTION VIEW.)
Christ as our substitute bore the penalty for our sin.) RIGHT
And thus satisfied the demands of righteous law.)

VIII. THE RESURRECTION OF CHRIST

Introduction

The importance of the Resurrection is clearly indicated by the place given it in the early church.

- (1) An essential qualification of an Apostle. Acts 1:21-22
 - (2) Main subject of Apostolic preaching. 2:24 ff.
 - (3) Witness to Resurrection -- Result Apostolic prayer and filling of Spirit--Acts 4:31-33
 - (4) Belief in resurrection -- Essential to Christian salvation. Rom. 10:9-10
 - (5) One of the three fundamentals in Christian Gospel. 1 Cor. 15:1-4
 - (6) Foundation stone of Christianity. 1 Cor. 15:17-18
2. This importance of the Resurrection of Christ has been conceded by friend and foe
- Dr. R. A. Torrey: calls it --
- “Cornerstone of Christian doctrine”
- “Gibraltar of Christian Evidence”
- “Waterloo of infidelity”
3. If a skeptic wished to destroy Christianity:
- prove Christ never rose from the dead. When that is done, you have destroyed Christianity. Your work is done!
4. Can the Resurrection of Christ be proven an historical fact?
- We believe it can
- But the question must be approached with an open mind and the spirit of skeptical inquiry.
- Some have said a Resurrection is impossible!
- The true skeptical spirit does not say of something new - “This cannot happen!”
- but asks, “What has happened?”

THE BIBLICAL TESTIMONY CONCERNING THE RESURRECTION OF CHRIST.

Introduction: cf. “according to the Scriptures” -- 1 Cor. 15:4

Meaning - Old Testament mainly - cf. Luke 24:27, 44-46

A. TESTIMONY OF OLD TESTAMENT

1. Predicted in Old Testament prophecy.
 - Psa. 16:10 - who? see - Acts 2:25-31
 - Psa. 2:7 - what? see - Acts 13:33-37
 - Isa. 53:10 - who? see - Matt. 8:17
 - Psa. 118:17-18 - who? (22-23 - Matt. 21:42
(26 - Matt. 21:9

2. Foreshadowed by Old Testament types.

Jonah - proof - Matt. 12:40

Lev. 14:49-53 - no direct proof, but cf. Hebrews 10:1

3. Possibly inferred by Old Testament doctrine of Messiah

cf. the general picture - Isa. 9:6-7

also Psa. 72: esp. v. 15 - “He shall live”

v. 17 - “Endure forever”

4. Possibly inferred from Old Testament Eschatology.

- one thing becomes clear - the righteous will be raised from dead.

Exo. 3:6 cf. Matt. 22:32

Job 19:25?

Isa. 26:19

Hosea 6:1-2

Daniel 12:1-2

B. NEW TESTAMENT TESTIMONY TO RESURRECTION OF CHRIST.

1. Anticipated by the Lord Himself.

(1) Direct claims.

John 2:18-22

10:18

11:25

Matt. 12:38-40

16:21

17:9, 23

20:19

26:32

Mark. 8:31

9:9-10, 31-32

10:34

14:28

Luke 9:22

16:31

18:33, 34

(2) Certified by His enemies (Matt. 26:59-64

(Mark 15:29

(3) Implied in His Eschatology (Matt. 25:31 ff

(Matt. 26:64

(Jn. 5:28-29

2. Attested by the New Testament writers.

- (1) How many? Who? Order?
 - (1) Mark - 16 -- (problem of ending? cf. 1-8 for answer)
 - (2) Matthew - 28
 - (3) Luke - 24 --also Acts 1
 - (4) John -
 - (5) Paul - all Epistles
 - (6) Peter - 1 Pet. 1:3
 - (7) James - person of Christ 2:1, Eschatology 5:7
 - (8) Jude - person of Christ 4, Eschatology 14

- (2) Who were these writers?
 - 4 Apostles - Matthew, Luke, John, Peter
 - 1 noted Pharisee - Paul
 - 1 physician - Luke
 - 1 associate of Paul -- Mark - member of original Pent. group.
 - presents Peter's viewpoint in Gospel
 - 2 brothers of Lord - James and Jude

(3) Inseparably embodied in New Testament theology.

- (1) Matters of Christian belief.
 - salvation - Rom. 10:9
 - justification - Rom. 4:25
- (2) Matters of Christian morality.
 - worldliness - 1 Cor. 15:32-34
- (3) Matters of Christian service.
 - Steadfastness - 1 Cor. 15:58
- (4) Matters of Christian hope.
 - for loved ones - 1 Thess. 4:13-14
- (5) Matters of Christian Experience.
 - power - Phil. 3:10

(4) The Greek terms used.

- (1) Anistemi -- Rise - Matt. 20:19
 - Raise - Acts 2:30
 - Risen - Mark 9:9
- (2) Anastasis - Resurrection - Acts 2:31
 - (3) Egeiro - Rise - 1 Cor. 15:4
 - Risen - Matt. 28:7

Subject 2 – Persons of the Triune God - Doctrine of the Son

- (4) Zao - Live - Acts 1:3
- (5) Zoopoieo - Quicken - 1 Pet. 3:18
- (6) Anago - bring again - Heb. 13:20
- (7) Prototokos - firstborn - Rev. 1:5
- (8) Gennao - begotten - Acts 13:33

IX. THE ASCENSION OF CHRIST

Introduction

1. Not enough attention has been given to the ascension of Christ.
2. Do not expect to exhaust the theme, but hope to stimulate you to further study.
3. Following is only a bare outline.

A. THE FACT OF THE ASCENSION

1. Anticipated and foretold by Christ:
 - John 7:33-36
 - John 8:21
 - John 14:28-29
 - John 16:5
 - Matt. 25:14
2. Described as a historical event.
 - Mark 16:19-20
 - Luke 24:50-51
 - Acts 1:9
3. Confirmed by the experiences of Stephen, Paul and John.
 - (1) Stephen - Acts 7:55-56
 - (2) Paul - Acts 9:3-5
 - deep impression - tells twice
 - 22:6-8, 26:13-15
 - (3) John - Rev. 4:1; 5:6
4. Assured by entire doctrine of second coming.
 - 1 Thess. 1:9-10
5. Assumed by the whole Christian faith.
 - we worship a living Saviour who is at the right hand of God.

B. THE NATURE OF THE ASCENSION.

1. An event apparent to the physical senses.
 - Acts 1:9 - heard - saw.
2. Yet no attempt is made to explain its nature.
 - think of the problems involved.
 - suppose Luke was writing fiction!
 - But note how a veil is quickly drawn - “a cloud received Him out of their sight!”

3. The Ascension is regarded as a part of the mystery of Christ.

1 Tim. 3:16

Some day we shall know more!

When we “ascend”

C. THE ASCENSION AND CHRIST’S PRESENT WORK.

1. Marks close of His redemptive work upon earth.

Heb. 1:3

2. Exalts Him as Head over all things.

Eph. 1:20-23

3. Inaugurates Him into His high-priestly work.

Heb. 8:1-41; 7:26

4. Makes possible Christ’s present work through the Holy Spirit.

John 16:5-7; Acts 2:33

D. THE GUARANTIES OF THE ASCENSION.

1. For Christ Himself.

(1) Guarantees the truth of His Claims.

Matt. 26:63-64

(2) Guarantees that Christ was righteous.

John 16:10

(3) Guarantees His final triumph over all His enemies.

Acts 2:33-35

The Jews understood the meaning! cf. 37 - what shall we do?

2. For us as believers.

(1) Guarantees that we have an advocate at the right hand of God.

Heb. 4:14-16

Heb. 9-24

(2) Guarantees a greater ministry for us in the world.

John 14:12

(3) Guarantees an entrance for us into heaven itself at last.

Heb. 6:20

cf. Eph. 2:6 - so certain that God counts it as done.

E. PRACTICAL VALUES.

1. It should bring joy to the Christian.

John 14:28-29

2. It should arouse interest in heavenly things.

John 16:5-6

3. It should produce steadfastness.
Heb. 4:14 - let us hold fast.
4. It gives us great assurance.
Heb. 6:17-20
5. Shows that heaven is a locality
6. Shows the marvelous possibilities for a glorified body.

F. PROBLEMS

1. Explain John 20:17
2. Where is Heaven?
3. Whole question of body which overcomes the laws of the natural world.

G. OPPOSING VIEWS.

1. Materialistic theory.
 - denies an ascension in any sense.
 - death was the end of Him.
2. The “Spiritualistic” theory.
 - denies an ascension in a body.
 - His Spirit only ascended.
3. The “Liberal” theory.
 - denies an ascension in the body in which Christ suffered.
 - He ascended in another - newly created.

DOCTRINE OF THE HOLY SPIRIT

Introduction

1. Come to a subject which is
 - (1) Vast - cf. number of texts.
 - (2) Important - cf. Errors
 - (3) Difficult - cf. Greek
2. Divide study into three main subjects.
 - (1) The Personality
 - (2) The Deity
 - (3) The Work

I. THE PERSONALITY OF THE HOLY SPIRIT.

- denied by certain cults.
- neglected by many professing Christians.

A. The Holy Spirit has all the distinguishing marks of personality.

(1) Life.

Rom. 8:2 - “the Spirit of life”

John 7:37-39 - “Living water ... this spake He of the Spirit”

2 Cor, 3:3 - “the Spirit of the Living God”

(2) Intelligence.

1 Cor. 2:11 - “things of God now knoweth - save the Spirit of God.”

Rom. 8:26-27 - “the mind of the Spirit”

(3) Purpose

Isa. 11:2 - “Spirit of Jehovah -the spirit of counsel”

1 Cor. 12:11 - “the same Spirit ... dividing to each one severally as He will.”

(4) Activity.

- Many passages to be given under His work.
- not a spot in the Universe where the Spirit is not active.
- Acts 2:1-4 - note activity where Spirit comes.

He speaks - Acts 8:29

He teaches - 1 Cor. 2:13

He intercedes - Rom. 8:26

He testifies - John 15:26

He commands - Acts 13:2 He reproves - John 16:8

(5) Freedom

2 Cor. 3:17 - “Where Spirit of Lord is - there is liberty”

1 Cor. 12:11 - ‘as He will”

(6) Self-consciousness.

1 Cor. 2:11 - entire verse.

(7) Emotional feeling.

Rom. 15:30 - “Love of the Spirit.”

Eph. 4:30 - “Grieve not the Holy Spirit.”

cf. Isa. 63:10

B. The Holy Spirit is the very essence of personality.

- His very name indicates this.

- cf. notes on Doctrine of God (personality)

C. Christ spoke of the Holy Spirit as a person.

(1) Called Him the “Comforter”.

John 14:16-17 ---“another comforter”

Greek -paraclete – “one called alongside”
helper - advocate

our Lord had been the paraclete.

Now another paraclete is to come. Certainly no mere power or influence could take the place of the Son of God -only a person.

(2) Used personal pronouns in speaking of Him.

John 16:7-8, 12-15 - “He”

- the word “ ” is neuter gender.

-cf. ordinary rule about pronouns and nouns - agree in gender, etc.

autov - Jn. 16:7) but the Greek pronouns referring to the Holy Spirit
ekeivos - 16:8) are masculine!

John 16:7-8 - Rule of synesis or rational concord agrees with sense
rather than syntax. cf. Green’s Grammar, page 283

But cf. A.V., Rom. 8:16, 26 for exception. Grammatically correct
here - autos agrees with its noun because used as adjective.

D. The Holy Spirit is associated with Father and Son in such a way as to indicate personality.

Matt. 28:19 - substitute “influence”

2 Cor. 13:14 - substitute “power”

Zech 4:6 - denies specifically that the Holy Spirit is a mere power or
Influence from God.

II. THE DEITY OF THE HOLY SPIRIT.

1. He is called “God”.

Acts 5:3-4 - “Holy Spirit -God”

2. He has divine attributes.

(1) Eternity - Heb. 9:14

(2) Omnipresence - Psa. 139-7-10

(3) Omniscience - 1 Cor. 2:10-11

(4) Omnipotence -Luke 1:35

3. He performs divine works.

(1) Creates. Psa. 104:30

(2) Regenerates. John 3:7-8

(3) Resurrection. Rom. 8:11

III. THREE WRONG VIEWS

(1) Denial of personality.

Paul of Samosota - 3rd century.

Socinus -founder of modern Unitarianism.

(2) Denial of Deity.

Arius - 300

Father created the Son; Son created the Spirit--a person, but not God.

(3) Russellism is:

Socinian - with reference to the Spirit.

Arian - with reference to the Son.

IV. THE WORK OF THE HOLY SPIRIT.

A. In relation to the material universe.

- some remarkable ideas.

1. The Holy Spirit shared in the creation of the universe.

Psa. 33:6 - Breath - “ruach” - Spirit.

note suggestion of the Triune God here.

2. The Holy Spirit is the source of energy and order in nature.

Gen. 1:1-2 - “waste and void” -chaos.

Then the Spirit “moved” - brooded - cf. Deut. 32:11

(1) Energy, and then (2) light, then (3) order.

All the marvelous order of the material world is due to the work of the Holy Spirit.

3. The Holy Spirit is active in the processes of nature.

(1) Destructive processes

Isa. 40:7 - frost and wind.

(2) Renewing processes.

Psalm 104:29-30

- round of death and birth -- renewal of earth.

Compare also

Isa. 32:15 - Palestine waiting.

Ezek. 1:4-19 (20-21 RV margin) - picture of nature.

cf. 26 - God is above nature, but Spirit is in nature.

(3) Procreative processes - Job 33:4

4. The Holy Spirit is the divine artist in nature.

Job 26:13 - source of beauty

B. In relation to the Scriptures.

1. The Holy Spirit is the author of Scripture.

2 Peter 1:21

1 Cor. 2:13

Rev. 2:7, 11, 17, etc.

2 Sam. 23:1-2

John 16:12-13

2 Tim. 3:16 -God breathed.

- men wrote)

- but Sprit is author) cf. 1 Pet. 1:10-11

2. The Holy Spirit is the interpreter of Scripture.

1 Cor. 2:10-12

1 John 2:27

Eph. 1:17

C. In relation to Jesus Christ.

I. His miraculous birth.

Luke 1:34-35

2. His remarkable wisdom.

Isa. 11:1-4

Result -cf. Jn. 7:15

3. His powerful preaching.

Luke 4:18

Result - 4:22, 32

John 7:45-46

4. His mighty works.

Matt. 12:28

Acts 10:38

5. His victorious life.

Luke 4:1-2, 1 Tim. 3:16

6. His atoning death.

Heb. 9:14

7. His glorious resurrection.

Rom. 8:11 - “spiritual body” - 1 Cor. 15

All this has to do with Christ as Man during the days of his humiliation.

All that He did and said was done and said under the guidance and power of the Holy Spirit.

D. Work of Spirit among men in Old Testament days.

88 direct references to Spirit in Old Testament.

1. Strove with men generally against sin.

Gen. 6:3 -how? -- preaching

-- conscience

cf. Neh. 9:30

Acts 7:51

2. Dealt with certain men at times to fit them for special service.

- (1) For governing nations.

Num. 27:15-20

cf. 1 Cor. 12:28 - “governments”

- (2) For military leadership.

Judges 6:34-36

- (3) For special feats of physical strength.

Judges 14:5-6

15:14-15

cf. 1 Cor. 15:43-44

raised in “power” - “spiritual body”

- (4) For artistic workmanship.

Exo. 31:4-5, etc.

- creator of all artistic genius

- (5) For literary and musical expression.

2 Sam. 23:1-2

Hebrew poetry a wonderful thing.

Set to music.

cf. Eph. 5:19

- (6) For moral and spiritual courage.

2 Chron. 24:20-22

cf. Stephen

- (7) For prophetic ministry and writing of Scripture.

- Num. 24:2, cf. 10-13 - against will.

- Ez. 11:5, 24-25; 8:3

- 2 Pet. 1:20-21

3. Summary of His Work in Old Testament.

-- Distinctive features.

- (1) Not general among men.

- not even generally among people of God.

- but on selected persons.

- (2) Not always related to moral and spiritual character.

- cf. Samson, Balaam

- (3) Not always permanent.

- 1 Sam. 16:14

- Psa. 51:11

Note: Contrast New Testament work.

- (1) Upon all the redeemed.
- (2) Always related to character.
- (3) Always permanent (indwelling).

E. WORK OF THE SPIRIT IN THE CHURCH.

1. Created the church.

Acts 2:1-4, 1 Cor. 12:13

2. Indwells the church.

1 Cor. 3:16-17, Eph. 2:22

3. Presides over the Church.

(1) Government - Acts 20:28

(2) Preaching - Acts 4:8-12

(3) Prayer - Eph. 6:18

(4) Song - Eph. 5:18-19

4. Unifies the church.

Eph. 4:3

5. Completes the church.

(1) Selects missionaries - Acts 13:2

(2) Sends forth - Acts 13:4

(3) Chooses fields - Acts 16:6-7

(4) Sustains under persecution - 13:50-52

(5) Guides in solution of missionary problems - 15:28

F. WORK IN THE CHRISTIAN BELIEVER

Introduction:

- 1. Regenerates - John 3:5, Titus 3:5
- 2. Seals - Eph. 4:30
- 3. Indwells - 1 Cor. 6: , Rom. 8:9
- 4. Baptizes - 1 Cor. 12:13

5. Infills - Eph. 5:18
6. Imparts special gifts - 1 Cor. 12
7. Leads - Rom. 8:14
8. Teaches - Jn. 14:26
9. Sanctifies - 1 Pet. 1:2, 2 Thess. 2:13
10. Witnesses - Rom. 8:15, 1 Jn. 5:7
11. Intercedes - Rom. 8:26
12. Produces Fruit - Gal. 5:22
13. Raises and changes body - Rom. 8:11

- will deal with several of these about which there has been controversy.

V. THE INDWELLING OF THE HOLY SPIRIT

A. What do we mean by the Indwelling?

1. In the church collectively.
 - 1 Cor. 3:16-17 ARV
 - cf. 2 Cor. 6:16; Eph. 2:21-22
2. In each member individually.
 - 1 Cor. 6:19

B. Are all Christians indwelt by the Spirit?

1. The Pentecostal theory. Explain
2. Proof that all Christians are indwelt.
 - 1 Cor. 1:1-2 (with Romans 10:13 and 1 Cor. 6:19)
 - Rom. 8:9 with Acts 16:6-7 ARV
 - cf. Gal. 4:6, Eph. 1:13-14, 2 Cor. 1:22, 5:5
3. Inference from unity of Godhead.
4. Not true of every professing Christians.
 - unsaved enter visible church
 - cf. Jude 18-19 with 20

C. Why did not the first disciples receive the indwelling at once when they first believed?

1. It is a fact they did not.

- John 14:17

2. The Biblical reason

- John 7:37-39

3. This reason no longer exists.

- not since Pentecost

- Acts 2:33

4. Foolish and dangerous to try to reproduce in present Christian experience the history of the Gospels and Acts.

- say should “Tarry”! But where? Why?

- Our guide is in the church epistles.

- We cannot duplicate all in Gospels or Acts.

- cf. Christ’s circumcision, etc.

D. What must men do to have the Indwelling of the Spirit?

1. Do whatever is necessary to become Christians.

(since all Christians have the Spirit)

- what is necessary? - “Believe”

- cf. John 7:37-39 - “believe”

- cf. Acts 11:17 ARV

2. Some argue - must agonize in prayer.

- based on Luke 11:13

- but evidently they never asked -therefore. Lord opens new way - John 14:16. We have Spirit today on basis on Christ’s prayer, not ours.

3. What about such passages as:

- Acts 5:32 -but obey in what?

- certainly not all - why?

- commands us to “believe”

- Acts 2:38 -two things mentioned

“repent” - “baptized”

- cannot mean baptism secures.

cf. Acts 10:44-48

If book of Acts displays any order for Gentile believers, this is it -- Cornelius was first.

E. Does Indwelling of Spirit ever cease?

1. Spirit’s presence could be withdrawn in Old Testament.

cf. Psa. 51:

2. But not in present age.

cf. John 14:16-17

F. Practical Duties and Values.

1. Our Duty - believe it.

If you know you are saved, and you refuse to believe that your body is the temple of Holy Spirit, you are making God a liar.

2. Values

(1) As to present.

1 Cor. 6:19-20

cf. sacredness of ancient temple

- your body even more

- would you defile the church building,
tobacco, etc.

(2) As to future

Rom. 8:11

VI. THE BAPTISM OF THE HOLY SPIRIT

Introduction:

A. The Biblical material.

(1) Passages using both words: “Baptize” and “Spirit”.

Matt. 3:11, Mark 1:8; Luke 3:16, John 1:33; Acts 1:5, 11:16; 1 Cor. 12:13

(2) Other possible texts - using only word “baptize”.

Context must determine whether water or spirit baptism.

Rom. 6:1-4; Gal. 3:27; Eph. 4:5; Col. 2:11-12; 1 Pet. 3:21

(3) Text where only “Spirit” used. Acts 2:1-4

2. Six factors in every water baptism.

Background of spirit baptism is water baptism. Water first, spirit second is true.

(1) The baptizer - minister

(2) The element - water

(3) The baptized - Christian

(4) The condition - believe

(5) The mode - immersion

(6) The results - entrance into visible church

3. Will follow this plan in my treatment of material on Spirit baptism, although using different order.

B. The Baptizer - who?

1. Christ - not the Holy Spirit.

Matt. 3:11)

Mark 1:8)

Luke 3:16) perfectly clear. Peter knew - Acts 2:33

John 1:33)

2. This may explain the curious fact that our Lord apparently never baptized anyone in water.

John 4:1-2

C. The Element - here work of Spirit comes in.

1. cf. same passages plus

Acts 1:5, 11:1 1 Cor. 12:13

2. Note the Greek preposition - “en”

Same in each case (en kudati

(en pneumatī

3. However, since the spirit is a person, better to refer to Him as the Agent

Christ the sender

Spirit the one sent

D. The Baptized

Negatively

1. No one in the Old Testament

Amusing to hear Pentecostalists sometimes talk about Abraham receiving baptism of the Spirit or being wholly sanctified!

2. No one in period covered by Gospel records.

- every reference puts it in future.

- even in Acts 1:5, still future.

Positively

1. Whole company of saved on Pentecost.

cf. Acts 2:1-4

- word “baptize” does not occur.

- But our Lord must have referred to this time in Acts 1:5

- And Peter looks back to it in Acts 11:15-17

2. All true believers since that day.

1 Cor. 12:13 with 1:1-2

No two kinds of Christians on this point. Important

Note: Some difference of opinion here.

(1) Some think only one Baptism of Spirit - church at Pentecost.
- since then we simply share in that original baptism.

(2) Others think this Baptism takes place for each Christian.

I favor (2), but the difference is not important.

E. The Condition

1. Much wrong teaching here.

not seek - agonize - complete surrender - pray.

- were praying on Pentecost, but nowhere said for Spirit.

- when He came, it was God's appointed promise and time.

2. The Bible is very clear.

Acts 1:5 - These men were believers - no other condition mentioned.

Acts 11:17 - having believed, nothing else. cf. ARV

1 Cor. 12:13 with 1:1-2 with Rom. 10:13

If believers, then saved. If saved, baptized by Spirit.

3. Spirit Baptism -Initial Blessing.

- not a second blessing

- same as indwelling in this respect

4. Why didn't we feel the experience?

- Where does God say we are to feel this work?

- Facts of salvation rest on God's Word and not on mere human feeling.
cf. Regeneration.

- If you are saved, you are baptized of the Spirit.

- Your part is to believe what God says.

- If you do, the feeling will come!

F. The Mode

1. We believe that the Greek word means "Immerse".

- and although we cannot picture the Holy Spirit as a mere element like water - yet the Greek word can suggest a precious idea. What?

2. We have been Immersed in the Spirit.

- Let us not be afraid of the truth. As a result of this great act of Christ we are "in the spirit".

- Surrounded by very life and power of Holy Spirit.

- Since the Spirit is God, to be baptized in the Spirit means to be "in God".

3. This leads to final point on Results.

G. The Results of Spirit Baptism.

1. Brings us into the true church.

- 1 Cor. 12:13

(1. Agent -

- Note (2. Result -

2. Brings us into Christ Himself.

Gal. 3:27

- Indwelling brings God into us.

- Baptism brings us into God.

3. Brings us into identification with Christ in His death and resurrection.

Rom. 6:2-4

Note: Absolutely nothing said about burning out or eradication of the old nature.

- Baptism of Spirit nowhere clearly joined to Sanctification.

H. QUESTIONS

1. Is the Baptism of the Spirit ever repeated?

(1) If Security be true, then only once.

(2) But cf. Eph. 4:5

- cannot refer to water baptism.

(a) more than one form.

(b) can be repeated often.

- not so with Baptism of Spirit.

2. Is it wrong to pray for this?

3. What about Acts 8 and 19

8:14-17 -Samaritans had to be taught priority of Jew.

19:1-6 - not true believers.

“came on” “fell on”

- describes reception of spiritual gifts. cf. 10:44, 46

VII. THE INFILLING OF THE SPIRIT.

Introduction:

1. A third work of the Spirit.

not to be confused with Indwelling or Baptism.

2. Biblical Material

Old Testament -Ex. 31:1-5

Gospels - Luke 1:13-17, 39-43, 67, 4:1-2

Acts - 2:1-4, 4:7-12, 31; 6:1-6; 7:54; 9-17; 13:8-9, 49-52.

Eph. - Eph. 5:18, 3:14-19

A. The Biblical Command - Eph. 5:18

1. Implies that not all Christians are “filled”.
 - shows it is different from Indwelling or Baptism.
2. Ephesian Christians had been blessed with every “spiritual blessing”. 1:3
 - evidently can have all these, yet not have filling.
3. Present tense shows that God wants us to be filled continuously.
 - not merely at times.
4. The command proves that the responsibility for the infilling is ours.
 - never find a command for any Christian to be indwelt or baptized of Spirit.
5. Not to be filled means we are consciously breaking the Lord’s command.
 - and this is sin.
 - cf. Be not drunken with wine.
6. Not to think of Spirit like air or water.
 - filled means “controlled” cf. Luke 6:11

B. Purpose or Results (Inductive method)

1. Luke 1:13-17
 - power for spiritual ministry.
2. Luke 4:1-2
 - strengthen in time of temptation.
3. Acts 2:1-4
 - Bear witness to Christ - cf. sermon
 - Illumine Scripture.
4. Acts 4:5-9
 - again testimony.
5. Acts 4:23, 31
 - Gives boldness - removes fear of man.
6. Acts 6:1-3
 - Gives fitness for work in Church.

- Even looking after poor is spiritual task.

7. Acts 9:17-20

- proclaim Jesus as Son of God.

8. Acts 13:49-52

- Joy in face of suffering and persecution.

9. Eph. 5:18-21

- Song in heart -thankfulness.

10. Acts 7:54-58

- Courage and vision of Christ in hour of death.

C. Conditions of Infilling.

1. Yield or present yourself.

Rom. 6:13

- remember filling means control.

- how can he control if we insist on personal control.

2. Have a thirst for his fullness.

John 7:37-39 - must be filled to overflow.

- If you are not filled, do you really thirst for His filling?

3. Be ready to serve and suffer.

- apparently always for these purposes.

4. Should we pray for this?

Seems to be no definite prayer on record.

But cf. Acts 4:24-31

Eph. 3:14-19

- Let us not be over critical in these matters.

- However, we should understand that God is ready to fill, if we meet the conditions.

- We need not petition God. He petitions us.

D. Questions

1. Do all Christians start out with this fullness?

cf. Acts 2:1-4 all

2. Can it be lost?

cf. Acts 4

- they had been filled.

- What happened? Fear?

- (1) Disobedience - inference from control.
- (2) Fear of man.
- (3) Grieve Spirit.
- (4) Reserving some area of life for self.

What about the remarkable spiritual experiences to which many great men have testified?

- (1) cf. Moody, Finney, Meyer, Torrey.
- (2) We cannot deny their testimony as to the reality of the experience.
- (3) But all such experiences must be interpreted and explained by the Word of God
- (4) What are the possibilities as to the nature or cause of such experiences?
 1. Might be the New Birth itself.
 2. Might be Assurance of Salvation.
 3. Might be the realization of what we have in Christ.
 4. Might be the presentation of the body and its members to God.
See Rom. 6:13 and 12:1-2
 5. Might be a fresh infilling of the Holy Spirit.
See Acts 4
 6. Might be one of those unspeakable experiences which the Lord brings to us when we need Him most.

Conclusion: Let us be careful that our claims conform with what the Word of God teaches.

VIII. POSSIBLE SINS AGAINST THE HOLY SPIRIT.

A. Committed by Unbelievers -Note the descent.

- (1) Resisting the Spirit - Acts 7:51
 - this is first step.
- (2) Insulting the Spirit - Heb 10:29
 - treat contemptuously.
- (3) Blaspheming the Spirit - Luke 12:10
 - reach place where not only cannot discern voice of Spirit, but actually mistake it for the voice of the Devil.

See below on “Unpardonable Sin”

(2) Committed by Believers.

- (1) Quenching the Spirit - 1 Thess. 5:19
 - cf Acts 18:25, Rom. 12:11 - to boil
 - suppressing His voice and power
- (2) Grieving the Spirit - Eph. 4:30
 - doing that which He hates - sin.
- (3) Lying to the Spirit - Acts 5:3
 - cf. today - we say to him that we surrender all.

B. IS THERE SUCH A THING AS AN UNPARDONABLE SIN?

By Alva J. McClain

There has been so much discussion, often fruitless, surrounding what is called the “unpardonable sin”, that one may justifiably hesitate to enter a field where well meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much of the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, “in Christ”, whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).
2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Savior and bring sinners into him (John 15:26, 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (1 Cor. 12:3).
3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).
4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the Person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit’s peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who “hath done despite unto the Spirit of Grace”, there can be no help nor remedy for his sin (Heb. 10:26-29).
5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Savior (John 19:15, Acts 7:51-52).
6. Even the initial and single act of rejecting Christ as Savior, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: “he that believeth not is condemned already” (John 3:18).

But such a sinner may yet be reached by the voice and ministry of the Holy Spirit If he is willing to hear (Heb. 4:7). The “door” is open, as wide as a sovereign God can open it (John 10:9).

7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ARV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit’s testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner To say “No” to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ARV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is “guilty of an eternal sin” (Mark 3:29 ARV).

9. It must be remembered, however, that only God can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (1 Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ who is the only place of pardon (Heb. 6:4-6, 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes.

SUBJECT 3 – GOD AND THE WORLD

Outline of
Subject 3- God and The World

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF GOD AND THE WORLD

INTRODUCTION

1. Under this general title we shall study during this semester:
 - (1) The world's natural relation to God as comprehended in His eternal plan and works of creation, preservation and providence, called by theologians the "Decrees and Works of God."
 - (2) The world's personal and intelligent creatures: angels, Satan, demons, and men.
 - (3) Their alienation through sin; and the problem of moral and physical evil.
2. The use of the term "World" in this study:

Not merely the material earth on which we dwell.

Nor the "kosmos" of the New Testament.

But the universe in its total sense including all it contains and all its phenomena.
3. All the possible relations of God to such a universe can be summarized in about four statements:
 - (1) God planned the world.
 - (2) God created the world.
 - (3) God preserves the world.
 - (4) God controls and guides the world to its appointed goal.
4. The best terms to indicate these relationships:
 - (1) Predestination (decrees)
 - (2) Creation
 - (3) Preservation
 - (4) Providence (including work of redemption)
5. These four subjects may be divided into two classes:
 - (1) The plan
 - (2) The execution of the plan (in creation, preservation and providence).

I. GOD’S PURPOSE AND PLAN

A. OUTLINE OF THE BIBLICAL MATERIAL

1. The Bible teaches that God planned the world. This is indicated by:-

- (1) Many direct statements of Scripture.
- (2) Various terms used to describe God’s relation to world.
- (3) Predictive prophecy.

2. All of God’s purposes and decrees for the world are parts of one single and comprehensive plan.

Eph. 1:11

Rom. 8:28

Note: No event can be absolutely isolated from stream of history.

3. This one plan is an eternal plan, and therefore has never been changed, nor can be changed.

Eph. 3:11

Rom.1:17

Psa. 33:11

Note: The suggestion of alternative plans to meet opposition and interference?

Criticize it:

4. This plan of God was freely made, not of necessity.

Eph. 1:11

Psa. 135:6

Note: meaning of “God is free”?

Compare pantheistic view.

5. This plan of God includes His actions, not His nature.

What God does, not what He is.

1 John 4:8

Rom. 9:15

Note: Explain relation of the Divine nature to the Divine acts.

6. This plan of God includes all things. Nothing in the universe, whether an entity or an action or an event, lies outside the plan of God. It includes:

- (1) Stability of material universe.

Psa. 119:89-91

(2) Seasons and boundaries of nations.

Acts 17:26

(3) Rise and fall of rulers.

Rom. 13:1

(4) Duration of man's life.

Job 14:5

(5) Circumstances of each life.

Jas. 4:13-15 with Rom. 1:10-13

(6) Manner of man's death.

John 21:19

(7) Good acts of men.

Eph. 2:10 with Isa. 44:28

(8) Evil acts of men.

Gen. 50:20 with Acts 4:27-28

(9) Salvation of Christian believers.

2 Thess. 2:13

(10) Perdition of ungodly men.

1 Peter 2:8

(11) The greatest world events.

Rev. 13:8

(12) Most trivial circumstances.

Prov. 16:33

(13) All things.

Eph. 1:11

Rom. 8:28

Note: Testimony of Bishop Hopkins

7. The ultimate goal of God's plan for the world is wise, gracious, and good - a redeemed society of holy persons.

Eph. 3:10-11

Eph. 2:7

Rom. 8:28-30

Eph. 1:4

8. The plan of God for the world is realized in and through Jesus Christ our Lord.

Eph. 1:4

Eph. 1:10

Eph. 1:5

Eph. 3:11

Eph. 1:9

B. PROBLEMS AND OBJECTIONS

1. Is it easier to believe that God foreknows all things than that He predestinates all things?
 - (1) Practically no difference - Logically much difference.
 - (2) Substitution of foreknowledge for predestination solves no problems. Why?
2. How can God plan and predestinate all that takes place without destroying man's freedom?
 - (1) Predestination leaves man free. How?
 - (2) Difference between predestination and causation. Explain.
3. Does not predestination make God the author of sin and relieve man of personal responsibility?
 - (1) Predestination does not necessarily compel. Explain.
Acts 2:23
 - (2) Predestination and responsibility.
Luke 22:22
Matt. 18:7
 - (3) God is not the author of sin. Explain Isa. 45:7.
4. Does not the doctrine of predestination discourage human effort?
 - (1) Explain this objection.
 - (2) Answer it.
cf. Acts 27:22-24, 31, 44.
5. Is not predestination the same as Fatalism?
Explain the difference:

C. OPPOSING THEORIES

1. Doctrine of a finite God: (Explain and answer it)
2. Doctrine of self-limited God: (Explain and answer it)

D. SOME PRACTICAL VALUES.

1. Gives the Christian confidence and assurance.
cf. Acts 4:23-28
2. Encourages the Christian to go on working. Why?
Phil. 2:13
3. Brings us to yield our lives to God. Why?
4. Cuts away the false hope of sinners. How?

cf. Spurgeon's view.

5. Exalts God.

E. HOW TO PREACH PREDESTINATION

1. Offer the Gospel first.
 2. Do not become lop-sided.
 3. Preach man's responsibility along with predestination.
 4. Remember this is a truth mainly for the saved.
 5. In dealing with this idea in connection with the phrase "will of God", you will find the following distinctions useful:
 - (1) God's desired will - 2 Pet. 3:9
 - (2) God's decreed will - Acts 2:23, 4:28
- Note: Use caution in basing too much on Greek terms.

II. GOD'S WORK OF CREATION

A. OUTLINE OF BIBLICAL MATERIAL

1. There was a "time" when the world did not exist.

Psa. 90:2
John 17:5,24
Eph. 1:4
2. The world was created by God, and nothing exists not created by him.

Jer. 10:10-12
Rom. 11:36
Eph. 3:9
3. Each person of the triune God had a definite and distinctive part in this creative work.
 - (1) The Father - originated

1 Cor. 8:6
 - (2) The Son - mediated

1 Cor. 8:6
John 1:3,10
Col. 1:16
Heb. 1:2, 10
 - (3) The Holy Spirit - executed, completed

Job 26:13 cf. Ex. 31:1-5
Psa. 104:30

Gen. 1:2

Note: The Son has the preeminence in creation - Col. 1:16

4. The world was created at a definite point called “the beginning”, but the Bible makes no attempt to fix its chronological date.

Gen. 1:1

5. The method of creation was by the exercise of God’s wisdom, will, and word.

Jer. 10:12

Rev. 4:11

Psa. 33:6,9

Psa. 148:5

6. The world was created without the use of any pre-existing material - not “ex nihilo”

Heb. 11:3 - see Alford and Meyer

2 Cor. 4:6

Rev. 4:11 ARV

Note: On verb “bara”, see Strong 374-376.

7. The created universe is a standing revelation of God’s existence, power and glory, in the face of which all atheism and idolatry become inexcusable.

Psa. 96:5

Psa. 19:1

Rom. 1:20

Isa. 40:26

8. The great ultimate purpose of creation is for the glory of god Himself.

Isa. 43:7

cf. Gen. 1:10,12 etc.

cf. Orr, Christian View of God and World, pages 135-6

9. The present imperfect state of creation (in part) was due to moral evil.

Rom. 5:12

Rom. 8:20,22

Gen. 3:16-19

10. But this imperfect state is only temporary, extending to the coming of Christ.

Rom. 8:19,21

Note: This deliverance will be completed at close of Millennium.

B. INTERPRETATION OF THE GENESIS ACCOUNT OF CREATION - Two main views.

A. The “Progressive creation” Interpretation. (Many great names)

1. Creation of matter (1)

2. Nebulous state (2)
3. Force--Motion--Energy (2)
4. Light (3)
5. Firmament or Expanse (6-8)
6. Separation of Land and Seas (9-10)
7. Beginning of life.
 - (1) Vegetation (12)
 - (2) Marine Life (20)
 - (3) Birds (20)
 - (4) Land animals (24)
 - (5) Man (26)

Note: Problem of the sun and stars on fourth day? Explain:

B. The “Catastrophe” Interpretation
(Chalmers, John Pye Smith, Pember, Schofield, etc.)

1. A perfect original creation (1)
2. A catastrophe by divine judgment (2)
3. A reconstructive period of work (1:2-2:4)

Arguments:

- (1) Language of verse 1.
- (2) Only the earth “without form and void”.
- (3) God’s work is perfect (Deut. 32:4).
- (4) Hebrew words translated “without form and void” are used in Bible to describe a ruin produced by divine judgment. (Isa. 34:11 with Jer. 4:23)
- (5) Isa. 45:18 clearly an original creation in “Waste” condition.
- (6) The verb “was” in (2) may be translated “became” (2:7 A.V. and Sept.).
- (7) Compare condition of earth in Gen. 1:2 with 2 Pet. 3:1-7, Gen 9:11.
- (8) The “progressive” interpretation suggests the evolutionary hypothesis.
- (9) The “catastrophe interpretation provides explanation of demons.
- (10) The “catastrophe” interpretation agrees better with geological data.

Explain why:-

C. NATURE AND LENGTH OF THE SIX DAYS - three views.

1. Ordinary days of 24 hours - problem?
2. Long periods of time - arguments:
3. Revelatory Theory - A combination of 1 and 2 - Explain:

Note: See Bib. Sac., July 1929, p. 305-7 for all three and a defense of 3.

D. HARMONY OF THE GENESIS ACCOUNT AND SCIENCE.

1. The two extreme positions:
2. A reasonable position:

E. GENESIS AND THE THEORY OF EVOLUTIONISM.

1. Usage of the term “evolution”?
2. Genesis and these meanings?
3. A word of caution.

F. THEORIES OPPOSED TO BIBLICAL CREATION.

1. Emanation: Explain
2. Dualism: Explain
3. Eternal Creation - Explain:
4. Evolutionism: Explain:
 - (1) General definition:
 - (2) Two types of theory:
5. Mediate creation: Explain:

III. GOD’S WORK OF PRESERVATION

A. OUTLINE OF BIBLICAL MATERIAL

1. God continued to work even after He rested from the work of creation.

Gen. 2:2 with John 5:17

2. This continued work of God is described as a work of preservation. clearly distinguished from creation.

Neh. 9:6 - note the tenses.

3. God preserves in existence the entire creation, with all its laws, properties, powers, and processes.

(1) See direct statements:

John 5:17

Col. 1:17

Heb. 1:3

Psa. 104

(2) Compare words and expressions used:

I Tim. 6:13 ARV margin

Psa. 104:

Jer. 51:

John 5:17

Heb. 1:3

(3) All is in the “Hand” of God.

Job 12:10

Psa. 104:28

Psa. 145:15

Dan. 5:23

4. The Divine work of preservation includes and explains:

(1) Cohesion and stability of the universe and all it contains:

Col. 1:17 ARV margin

(2) Operation of laws and processes of nature:

Jer. 51:16

Psa. 104:30

Psa. 104.14

Psa. 104:28-30

Psa. 104:19-22, cf. Matt. 5:45

Job 12:10

Note: What is a “natural law”?

(3) Maintenance of man’s existence - physically and spiritually.

Acts 17:28 -

cf. Deut. 30:20

5. Preservation is a positive immediate and continuous putting forth of the Divine energy without which things would cease to exist.

Psa. 66:9

Note: cf. modern theory of matter.

6. Preservation is ascribed to each person of the triune God, but particularly to the Son as mediator of all the Divine work.

(1) To the Father - John 5:17

(2) To the Spirit - Psa. 104:30

(3) To the Son - John 5:17, Col. 1:17, Heb. 1:3

Note: See the nature miracles of Christ.

7. The method by which our Lord carries on the work of Preservation is “by the word of his power”.

Heb. 1:3

Note: Ultimate nature of the universe.

8. The work of Preservation displays God’s loving-kindness and faithfulness.

Psa. 36:5-7, cf. 9

Assumed by all scientific work.

A very practical doctrine.

Summary: Condense in one brief statement:

B. OPPOSING THEORIES

1. The Self-Sustaining Mechanism theory.

(1) Explain: -

(2) Answer: -

2. The Continuous Creation Theory:

(1) Explain: -

(2) Answer: -

C. PROBLEMS

1. How can God preserve the evil man in existence and power without being the cause of this evil acts?

IV. . GOD’S WORK IN PROVIDENCE

INTRODUCTION

1. The English word. (Acts 24:2)
2. The Biblical Idea: “The exercise of divine care and foresight in providing for the world’s movement to a pre-determined goal.”

A. OUTLINE OF BIBLICAL MATERIAL

1. The world, with all it contains, is constantly under the watchful eye and rule of God, who controls all things in such a way as to bring about His own eternal purpose and plan without failure.

Psa. 103:19

Psa. 66:7

Eph. 1:11

Psa. 33:13-22

2. God's providential work in the world is accomplished in three ways:

(1) By His own supernatural and miraculous acts.

Acts 2:4-11

Isa. 37:33-36

(2) By the laws and energies of nature.

Ex. 14:21

Psa. 148:8

(3) By the acts of free moral agents, men and angels, good and bad.

Acts 3:17-18

Question: Divine into two classes, and tell which class predominates.

3. The Bible teaches that nothing in the universe lies outside God's providential control. It includes:

Josh. 10:12-14

Jonah 4:6

Jonah 1:17, 4:7, Matt. 17:27

Jer. 1:5, Gal. 1:15-16

Deut. 32:48-50, John 21:19

Matt. 5:45, 6:8, 11, 26, Acts 14:27

Isa. 42:16, Hos. 2:6

Phil. 1:12

Acts 8:26-39, Philemon 15

Eph. 3:1

I Cor. 10:13

Rom. 15:30-32

Acts 12:23

Job 12:23-25, Psa. 75:6-7, Dan. 4:17, 25; Acts 17:26

Matt. 10:29-30, Esther 6:1

Phil. 2:12-13, Dan. 9:21

John 19:11, Acts 4:28, Psa. 76:10

Job 1:12, 2:6, I Kings 22:19-23

4. The Bible sets forth God's providential control in relation to the evil acts of non and Satan from four distinct aspects.

(1) Preventive.

Gen. 20:6

(2) Permissive.

Rom. 1:24

Acts 14:16

(3) Directive.

Gen. 50:20

Prov. 21:1

(4) Limitative.

Job. 1:12

2 Thess. 2:7

NOTE Isa. 10:5-15

5. The Bible writers, in speaking of God's providential control over the world, sometimes attribute to God directly that which He merely permits to be done.

I Chron. 21:1 with 2 Sam. 24:1

Job 1:12 with 1:21

I Kings 22:20-23

I Chron. 10:13-14 with 10:2-4

6. The providential work of God guarantees the Security of the Christian because in this work God is making all things in the Universe work together for good to them that love Him and who are called according to His purpose.

Rom. 8:28

2 Cor. 2:14

7. The Bible presents the providential work of God as a practical truth which is intended to give peace and comfort to the children of God, and also to lead them to work and live in godly fear, lest we be found opposing God.

Psa. 121:3

Psa. 4:8

Phil. 2:13

8. The working of God's providential control is wholly inscrutable, and unless revealed in advance by God Himself, can be clearly perceived only after the events have taken place.

Rom. 11:33

I Cor. 2:6-8

9. The work of providential is attributed to each Person of the Godhead, but especially to the Son who is called "the Father of the Ages."

(1) The Father Matt. 10:29

(2) The Spirit Gen. 6:3

(3) The Son Isa. 9:6

Heb. 1:2

B. INADEQUATE AND OPPOSING THEORIES

1. Partial Providence

(1) Explain

(2) Answer

2. Chance

- (1) Explain
- (2) Answer

3. Fatalism

- (1) Explain
- (2) Answer

C. PROBLEM OF PHYSICAL EVIL

Is God responsible for the great disasters of Nature?

1. Two extreme views:

- (1) God had nothing to do with them.
- (2) God caused them as special judgments on those affected.

2. What the Bible teaches:

- (1) God upholds the natural laws and forces which bring about such disasters. (Isa. 45:7)
- (2) God is able to prevent such disasters, and has done so in the past (cf. storm on sea).
- (3) God has used forces of nature to inflict judgments (cf. flood).

3. What we should teach regarding such disasters occurring today.

- (1) We cannot safely pronounce such disasters as direct visitations of divine wrath upon certain groups because they are greater sinners than others. Why not?
cf. Luke 13:1-5
- (2) We can say that God could have prevented it, but evidently permitted it for good reasons, such as -
 - a. Such things warn men of natural dangers.
 - b. They stimulate men to seek ways of overcoming such dangers.
 - c. Bring out the better qualities of men.
 - d. Turn minds of men toward God by showing their helplessness without Him (Psa. 107:28, etc.)
 - e. To warn men of judgment to come (Luke 13:1-5)
 - f. Provide opportunities for display of God's power and mercy (John 9:1-4).
- (3) The classic example of a misinterpretation of a natural disaster:
cf. Acts 28:1-6

DOCTRINE OF ANGELS

I. EXISTENCE

1. In at least 34 books of the Bible, 17 in each Testament, the existence of angels is both assumed and directly taught.
2. The word “angel” along, to say nothing of other names, occurs about 250 times in the Bible.
3. Our Lord Jesus Christ never questions the existence of angels, but constantly assumes and teaches that are such beings.

II. NAMES APPLIED ANGELS

1. “Angels” - messenger in both Greek and Hebrew.
2. “Men” (Language of appearance) Gen. 18:2
3. “Sons of God” - Job 1:6 (cf. 38:7 - proof not men)
4. “Watchers” - Dan. 4:13, 17, 23
5. “Holy Ones” - Psa. 89:7 R.V.
6. “Sons of the Mighty” - Psa. 89:6
7. “God’s Host” - Gen. 32:1-2 (cf. “Lord of hosts”)
8. “Ministering Spirits” - Heb. 1:14
9. “Princes” - Dan. 10:13
10. “Principalities and Powers” - Eph. 1:21, 3:10, 6:12; Col. 1:16, 2:10, 15
11. They have individual names - Dan. 9:21, Rev. 9:11

III. ORIGIN

1. Angels are created beings - Psa. 148:2 with 5
2. Each one seems to have been a direct creation of God. Cf. “sons of God”
3. The time of their creation is not revealed, but we find that angels were already in existence when the earth was created.
Job 38:6-7

IV. NATURE

1. They have all the marks of personality.
intelligence, speak, rejoice, praise, worship.
2. They are a class of beings wholly distinct from man.
Heb. 12:22-23

3. Angels are deathless. (not in spiritual sense)

Luke 20:36

4. Angels are without sex in the physical sense.

Mark 12:25

NOTE: The purpose of sex is to bring new persons into existence, and to replace the ones taken by death. Neither of these necessities exist in case of angels. They are directly created, and they do not die.

5. Angels are primarily spiritual beings.

Heb. 1:14

V. APPEARANCE

1. Appear in a form similar to the human form.

Gen. 18:2

2. Resemble men in stature.

Rev. 21:17

3. Always masculine, never feminine.

Luke 24:4

NOTE: Popular representations.

4. Never pictured representations.

NOTE: This is an inference from Rev. 14:6

5. Youthful in appearance.

Mark 16:5

6. Often have a striking supernatural appearance.

Matt. 28:3-4

Acts 6:15

Rev. 18:1

7. Raiment often white and dazzling.

Matt. 28:3

Luke 24:4

VI. MORAL CHARACTER

1. Some angels are spoken of as “elect” and “holy”.

Mark 8:38

I Tim. 5:21

2. Others are called “the angels that sinned.”

2 Pet. 2:4

NOTE: (a) The Bible nowhere asserts directly that the angels were created holy in character, but this assumption is required by several considerations:

- (1) God is not the author of sin.
- (2) Angels are held accountable for sin, and this points to an original holiness of character.
- (3) The phrase “angels that sinned” certainly suggests an original holy character.

NOTE: (b) The plain inference from 2 Pet. 2:4 is that some angels did not sin, and these are doubtless the “elect” and “holy” angels.

NOTE: (c) We should remember that because angels have no bond of racial unity, Sin with them is wholly an individual thing. When Adam fell he involved the whole race of which he was the progenitor. But the sin of one angel could only affect other angels by way of external influence.

VII. POWERS

1. Their powers greatly exceed the powers of men, but these powers are strictly limited.
2 Pet. 2:11
Matt. 24:36
2. Unusual degree of intelligence.
2 Sam. 14:17, 20
3. Mighty in strength.
Psa. 103:20
Matt. 28:2 cf. Mark 16:3-4
4. Able to move with incredible swiftness.
Dan. 9:21
5. Power to appear suddenly.
Luke 2:14
Acts 1:10
6. Exercise certain supernatural powers.
Acts 12:7, 10
7. Inflict physical evil upon men.
Gen. 19:11
Acts 12:23
8. Control certain elements of nature.
Rev. 7:1
Rev. 14:18
Rev. 16:5
9. Power to assume and exercise functions common to man.
Gen. 19:1-3
10. Seen to differ as to extent of power.

Dan. 10:13

VIII. NUMBERS, ORGANIZATION, AND RANK

1. The number of angels is almost inconceivable.

Matt. 26:53 (72,000)

Dan. 7:10

Heb. 12:22

Rev. 5:11

NOTE: This will not seem at all exaggerated when we consider the size of the Universe as revealed even by man's puny instruments.

2. There is a definite organization among both good and evil angels.

Rev. 12:7

Psa. 89:5-7 "council" "assembly"

Eph. 6:11-12

Rev. 9:11

3. Angels differ in rank and position.

(1) There is an "archangel" - "chief angel"

1 Thess. 4:16

Jude 9

NOTE: Only one. See Dan. 10:13. "One" may mean "first" in point of time. See Dan. 9:1.

(2) There are "chief princes".

Dan. 10:13

(3) Some seem to stand closer to God than others.

Matt. 18:10

(4) Differences in rank are carefully observed even in the case of fallen angels.

Jude 8-9

IX. POSITION OF ANGELS IN RELATION TO MAN AND CHRIST.

1. In relation to MAN.

(1) Angels are higher than man in present powers.

2 Pet. 2:11

(2) Equal with man in service to God.

Rev. 22:9 "fellowservants"

(3) Lower than redeemed man in final destiny.

1 Cor. 6:3

Heb. 1:14

- (4) Angels are not to be worshipped.

Rev. 22:8-9

Col. 2:18

2. In relations to CHRIST.

- (1) As God, Christ is above the angels.

Col. 1:15-16

- (2) In His Incarnation, as Man, Christ is “made for a little while lower than the angels.”

Heb. 2:5-9 ARV margin

- (3) As a result of His redemptive work, Christ as Man is enthroned in the heavenlies far above all created beings.

1 Pet. 3:22

Phil. 2:9-11

NOTE: It is by virtue of our union with Christ, as the Head of a redeemed mankind, that we are exalted in final destiny far above the angelic world. No wonder the angels are interested in the work of Redemption.

X. OCCUPATIONS (IN GENERAL)

1. Of God Angels

- (1). They praise God.

Psa. 148:1-2

- (2) They worship God.

Psa. 29:1-2 ARV

- (3) They rejoice in the work of God.

Job 38:6-7

- (4) They appear before God at certain times.

Job 1:6, 2:1

- (5) They serve God.

Psa. 103:20

- (6) They are spectators of earthly affairs.

I Cor. 4:9

Dan. 4:13

2. Of Evil Angels.

- (1) They oppose the people of God.

Eph. 6:12

- (2) They seek to hinder the work of Good Angels.

Dan. 10:13

- (3) They support the work of Satan.
Rev. 12:7

XI. SPECIAL MINISTRIES OF GOOD ANGELS.

1. In relation to Jesus Christ.

- (1) Angels predict His birth. Matt. 1:20, Luke 1:26-35
- (2) Announce Birth to shepherds. Luke 2:10-15
- (3) Warn parents of danger from Herod. Matt. 2:13
- (4) Minister to Him in temptation. Matt. 4:11
- (5) Strengthen Him in Gethsemane. Luke 22:43
- (6) Roll the stone from His tomb. Matt. 28:2
- (7) Announce His Resurrection. Matt. 28:6
- (8) Show deep interest in His Redemptive Work. 1 Pet. 1:12
- (9) Share His joy over the saved sinner. Luke 15:10
- (10) Predict His second coming. Acts 1:11
- (11) Attend Him at His second coming. Matt 25:31, Mark 8:38
- (12) Inflict judgment on His second coming. 2 Thess. 1:7, REV.
- (13) Prepare the world for His Kingdom. Matt. 13:39-40
- (14) Praise and worship Christ. Rev. 5:11-12, Heb. 1:6
- (15) Ready to defend Him. Matt. 26:53

2. In relation to the affairs of the Nations.

- (1) Act as watchers over rulers and nations.
Dan. 4:17
- (2) Guardians over certain nations. (Greatest over Israel)
Dan. 12:1
- (3) Agents in the execution of God's providential work in human history.
Dan. 10:31, 11:1

3. In relation to the people of God.

- (1) Minister to Christian believers.
On "Heirs" compare Gal. 3:28-29
- (2) Minister to individual churches.
Rev. 1:20, 2:1
- (3) Spectators of church worship, order, and ministry.
1 Tim. 5:21

1 Cor. 11:10

- (4) Bring new revelation from God.

Gal. 3:19

Rev. 1:1

- (5) Bring answers to prayer.

Acts 12:5-7

Dan. 9:21

- (6) Aid in work of soul-winning.

Acts 8:26, 10:3

- (7) Watch Christian work and sufferings.

1 Cor. 4:9

- (8) Encourage in times of danger.

Acts 27:23-24

- (9) Preserve them from dangers.

Psa. 91:11-12

- (10) Deliver them out of dangers.

Acts 5:19, 12:7-10

- (11) Care for righteous at death.

Luke 16:22

Jude 9

cf. body and spirit

- (12) Gather elect Israel at second coming.

Matt. 24:31

“after the tribulation” (29) - not the Church.

4. In relation to the unrighteous.

- (1) Announce impending judgments.

Gen. 19:3

Rev. 19:17-18

- (2) Inflict judgment upon them.

Acts 12:23

Rev. 16:1

- (3) Acts as “reapers” at close of age.

Matt. 13:39-40

- (4) Bind and imprison Satan

Rev. 20:1-2

XII. SPECIAL MANIFESTATIONS OF ANGELS

1. At creation of earth.

Job. 38:4-7

2. Beginning of chosen family. Abraham and Jacob.

3. Giving of the Law.

Gal. 3:19

Heb. 2:2

4. First coming of Christ.

Matt. and Luke

5. Beginning of Christian Church.

Acts.

6. Second coming of Christ.

Rev.

SUMMARY - Angels seem to be especially prominent when new epochs and ages are being inaugurated.

XIII. ABODE OF ANGELS

1. Holy Angels - in “heaven”.

Matt. 28:2

Luke 2:15

Mark 12:25

2. Evil Angels

(1) Some in “heavenly places” - Eph. 3:10

(2) Some in the “abyss” Rev. 9:11

(3) Some on earth - Rev. 9:14

XIV. JUDGEMENT AND PUNISHMENT OF EVIL ANGELS

1. Some already suffering punishment

2 Pet. 2:4, Jude 6

2. All shall be brought into judgment in “Great Day”

2 Pet. 2:4, Jude 6

3. The saints shall sit with Christ upon the judgment Seat.

1 Cor. 6:3

4. Committed to place of final punishment.

Matt. 25:41

NOTE: Reason to believe that all evil angels will be imprisoned during the Millennial reign of Christ, and thus reserved for judgment at close of that age.

Isa. 24:21-23

DOCTRINE OF SATAN

INTRODUCTION - Two questions should be settled before attempting to outline the doctrine:

A. IS SATAN THE SUBJECT OF Isaiah 14:1-20?

1. Two main views.
 - (1) Refers to the historic king of Babylon alone - Poetry.
 - (2) Refers to Satan alone who is addressed under the title “King of Babylon”.
2. My view. (I cannot accept either exclusive view)
 - (1) The passage is primarily prophetic. Note future tenses.
 - (2) It is addressed primarily to a future King of the final Babylon.
cf. 3-4
 - (3) In verses 12-15 the language goes beyond this future King of Babylon, and is addressed directly to Satan himself, by whose power and authority this King rises and rules.
In verses 15 ff. returns to the King of Babylon.
3. Arguments in favor of this view.
 - (1) Verses 1-4 prove the passage is prophetic, and belongs to the future day of Israel’s rest and triumph.
 - (2) The Bible teaches that there is a Babylon yet to come, and that its ruler will be Antichrist, the “beast” of Rev. 13 and 17:11-13.
 - (3) This coming King of Babylon will be supported and energized by Satan himself. Rev. 13:4
 - (4) Other passages show that Satan does sometimes influence or take possession of men, and in such cases the Bible addresses him through the person being used.
Gen. 3:14-15 Matt. 16:22-23 John 6:70
 - (5) The language of Isaiah 14 is appropriate only when applied to such a person.
 - (6) The language of Isaiah 14 is not appropriate applied to any ordinary man, even if we regard it as poetry.
 - (7) Compare name “Day-Star” with Rev. 1:20 and 9:1.
 - (8) In Rev. 12:9 and 13:1 the fall of Satan from heaven is put with the rise of the “beast” who rules over final Babylon.
also together in Isaiah 14 (14:12)
 - (9) Compare Isaiah 14:15 with Rev. 20:1-3.
 - (10) This literary method of beginning with an historic person, and then pro-

jecting the vision to another distant person who stands beyond as the antitype, is a common phenomenon of Scripture.

B. DOES EZEKIEL 28 REFER TO SATAN?

1. Most commentaries say this is a poetic description of historic King of Tyre.
2. My view - passage is addressed:
 - (1) To the Historic King of Tyre. 1-10
 - (2) Passes beyond to Satan who stood behind the King of Tyre to strengthen him in his blasphemous pride and opposition to God. 11-16
 - (3) In 17-19 the vision returns to the historic King of Tyre.
3. Arguments for this view.
 - (1) Compare all general argument used in connection with Isa. 14. especially (4) and (10)
 - (2) It is possible for Satan to actually enter into a man and take possession of him. Luke 22:3
 - (3) The historic King of Tyre displays the marks of a man possessed by Satan.
27:3 ----- ungodly claims
28:2 ----- blasphemous ambition
28:3-5 ----- great powers used for self
28:5 ----- overweening pride
 - (4) Language of 11-16 cannot be confined to historic King of Tyre.
12 -- “sealest the sum”
13 -- “In Eden”
14 -- “cherub that covereth”
15 -- “perfect in character”
17 -- pride cause of fall (cf. 1 Tim. 3:6)
 - (5) The Bible sometimes addresses an angelic being under the title of an earthly ruler.
cf. Dan. 10:13 - “prince of Persia”
with Ezekiel 28:12 - “King of Tyre”
Satan was the real King of Tyre - man was only a puppet.

I. EXISTENCE, PERSONALITY AND NATURE OF SATAN.

1. Existence

- (1) Taught by seven books of the Old Testament.
Genesis, 1 Chronicles, Job, Psalms, Isaiah, Ezekiel, Zechariah.
- (2) Taught by every writer of the New Testament.

- (3) Taught by the Lord Jesus Christ Himself.
25 out of 29 passages in Gospels He is the speaker.

2. Personality

- (1) Personal pronouns used in referring to him.
Job 1:6-12, etc.
- (2) He has all the marks of personality.
 - a. Power of speech. Matt. 4:1-12
 - b. Purposive will. Isa. 14:12-14
 - c. Reflective thought. 2 Cor. 11:3
- (3) Treated as a morally responsible being. Matt. 25:41

3. Nature

- (1) A created being. Ezek. 28:15
- (2) A spiritual being primarily. Eph. 6:11-12
- (3) Of the order of beings called “Cherubim”. Ezek 28:14
- (4) Higher in rank than any angelic being. Jude 8-9

II. NAMES APPLIED TO SATAN

- 1. Satan. (Adversary) 52 times
 - 2. Devil. (Slanderer) 35 times
 - 3. Evil one (wicked one in AV).
 - 4. Serpent. Rev. 12:9
 - 5. Dragon. Rev. 12:7
 - 6. Tempter. Matt. 4:3
 - 7. Prince of Demons. Matt. 12:24 with 26
 - 8. Beelzebub. Matt. 12:24
 - 9. “He that is in the world”. 1 John 4:4
 - 10. “The spirit of the world”. 1 Cor. 2:12
 - 11. “The Prince of this world”. John 12:31
 - 12. “the god of this world”. 2 Cor. 4:4
 - 13. “the Deceiver of the whole world”. Rev. 12:9
 - 14. “the Prince of the power of the air”. Eph. 2:2
 - 15. “the Power of darkness”. Luke 22:53
 - 16. “the Spirit that worketh in sons of disobedience”. Eph. 2:2
 - 17. “the Accuser”. Rev. 12:10
- (List Not Exhaustive)

III. MAIN PERIODS OF SATAN’S CAREER AND DESTINY

1. In “holy mountain of God”. Ezek. 28:14
2. In “heavenly places”. Eph. 6:11-12
3. In “the earth”. Rev. 12:9
4. In “the abyss”. Rev. 20:1-3
5. On earth again for a little season. Rev. 20:7-9
6. In the “lake of fire”. Rev. 20:10

IV. ORIGINAL STATE AND MORAL CHARACTER

1. Called the “Day-Star”. Isa. 14:12
2. “Anointed cherub that covereth”. Ezek. 28:14
3. Abode in “holy mountain of God”. Ezek. 28:14
4. Perfect in wisdom and beauty. Ezek. 28:12
5. Perfect in character and conduct. Ezek. 28:14-15

V. SATAN’S FALL AND ITS RESULTS

1. The Fall of Satan was caused by pride and unlawful ambition.
1 Tim. 3:6
Isa. 14:12-14 cf. Phil. 2:5-8
2. The results of Satan’s fall were:
 - (1) Sin enters the Universe with all its disorders. John 8:44
 - (2) Satan becomes the enemy of God and the Adversary of God’s people.
Matt. 13:25, 29
1 Peter 5:8

VI. PRESENT CHARACTER OF SATAN (SINCE THE FALL)

1. A “murderer” (main-killer). John 8:44
2. A “liar”. John 8:44
3. A confirmed sinner. 1 John 3:8
cf. John 8:44 “abode”, Grk. Perfect

VII. PRESENT ABODE OF SATAN

1. Dwells in “Heavenly places” Eph. 6:11-12
2. Access to God’s presence at stated times. Job 1:7, Zech. 3:1
3. Walks to and fro in the earth. Job 1:7, 1 Peter 5:8

VIII. THE PRESENT POSITION OF SATAN

1. In relation of Fallen Angels and Demons.

- (1) Has angelic followers. Matt. 25:41, Rev. 12:7
- (2) Has a demon kingdom. Matt. 12:24
2. In relation to the “world-system”.
 - (1) Exercises general control over all its aspects. 1 John 5:19
 - (2) Exercises political control. John 12:31
 - (3) Exercises ecclesiastical control.
 - 2 Cor. 4:4
 - 2 Cor. 11:13-15
 - Rev. 2:9
 - Rev. 2:13
 - Rev. 2:24
 - (4) Exercises spiritual control.
 - Matt. 13:38
 - John 8:44

IX. PRESENT POWERS OF SATAN

1. Great supernatural powers. 2 Thess. 2:9 (cf. RV marg.)
2. To use the forces of nature. Job 1:16-19
3. To use body of animal. Gen. 3:1
4. To influence men. (different) Acts 5:3
5. To inflict physical disease on men.
 - Luke 13:11, 16
 - Acts 10:38
 - 2 Cor. 12:7
 - 1 Cor. 5:5
6. To take possession of men. Luke 22:3
NOTE: Not against man’s will. Can “resist”.
7. To inflict death upon men. Heb. 2:14
NOTE: Cannot mean that he holds this exclusively.
Only permissively within limits.
Not “independent authority”.

X. PRESENT WORK AND METHODS OF SATAN

1. In relation to God.
 - (1) Slanders God. Gen 3:4-5
 - (2) Opposes the work of God. Matt. 4:1-10
 - (3) Counterfeits God and His work. 2 Cor. 11:14-15 cf. Rev. 16:13
 - (4) Energizes the “Man of Sin” in his final opposition to God. 2 Thess. 2:9
2. In relation to the Nations.
 - (1) Deceives them. Rev. 20:3
 - (2) Lays them low. Isa. 14:12

(3) Gathers them to “Armageddon”. Rev. 16:13-16

3. In relation to the People of God.

- (1) Accuses and slanders them. Rev. 12:10, Job 1:11
- (2) Hinders their work. 1 Thess. 2:18
- (3) Sows tares among them. Matt. 13:38-39 Tares?
- (4) Incites persecutions against them. Rev. 2:10
- (5) Tempts them to doubt, disbelieve, and disobey God. Gen. 3:1-5
- (6) Influences them to execute his purposes. Matt. 16:21-23
- (7) Employs his “wicked spirits” to defeat them in the Christian life.
Eph. 6:11-12
- (8) Tempts them to immoral acts. 1 Cor. 7:5

4. In relation to the Unsaved.

- (1) Blinds their minds to the Gospel of Christ’s Glory. 2 Cor. 4:4
- (2) Snatches away God’s Word from their hearts. Luke 8:12
- (3) Uses them to oppose progress of Christian faith. Acts 13:8-10
- (4) Tempts them to lie. Acts 5:3
- (5) Incites them to murder. 1 John 3:12

5. General Summary

(On subject of Satan’s work there are two extreme views: First, he is author of all crime and immorality. Second, he is not author of these, but works to distort and corrupt the pure faith of Christianity.)

Following seems the true view:

- (1) The primary activity of Satan is to oppose God and His truth.
- (2) When he incites men to deeds of crime and immorality, it seems to be for the purpose of defeating the work of God rather than because he loves crime and immorality in themselves. This last cannot be proved. But Satan hates God, and will do anything to defeat Him.
- (3) In but one passage do we find Satan tempting men to sexual immorality, and the objects of temptation are Christians (1 Cor. 7:5). Nothing hinders God’s work more than the lapse of a believer into immorality.
- (4) When he incites the unsaved to deeds of murder and lying, it is for the ulterior purpose of hindering and destroying the true “faith” (Acts 5:3, John 8:44)
- (5) We have good reason to believe that Satan’s supreme object is not to set up a kingdom of confusion and crime, but rather to set up a kingdom of his own which will endure without God. (2 Cor. 11:14-15) We cannot be wrong in assuming that Satan knows value of order and truth in establishing any permanent organization.

XI. SATAN AND THE REDEMTIVE WORK OF CHRIST.

1. Christ was “manifested” to destroy his works. 1 John 3:8
2. By temptation Satan attempts to unfit Christ for His work.
Matt. 4:1-11 “Last Adam”
3. Christ sees in His power over the demon world an earnest of Satan’s final defeat. Luke 10:17-18
4. Uses a disciple to turn Christ aside from the cross. Matt. 16:21-23
5. Incites the Jewish leaders to destroy Him. John 8:40-41
6. Enters into Judas to betray Christ into hands of His enemies. John 13:27
7. Just before the cross, Satan comes to Christ, but finds nothing in Him.
John 14:30-31
8. By the Cross of Christ, Satan was “judged” and “cast out”.
John 12:31 John 16:11
9. By the Cross, Satan’s power of death was “brought to nothing”.
Heb. 2:14 “nullified”
10. Christ’s ministry of intercession, which is based on His redemptive work, stands between the Christian and the power of Satan.
Luke 22:31-32
11. The victory of the believer over Satan is found in “the Blood of the Lamb”.
Rev. 12:11

XII. THE LIMITATIONS OF SATAN

1. BY the fact that he is a finite being.
2. By the ability of man to resist his purpose.
3. By the divine limitations imposed upon the exercise of his God-given powers.
Job 1:12, 2 Cor. 12:7, 2:26

XIII. CHRISTIAN’S ATTITUDE TOWARD SATAN

1. Never speak of him contemptuously. Jude 8, 9
2. Regard him as only a limited being with no power except as given by God.
Job 1:21, 2:10, etc.
3. Remember that God uses Satan to carry out His providential work of “sifting” and “chastening”.
Luke 22:31, 2 Cor. 12:7
4. Remember that Christ’s intercessory ministry stands between us and Satan’s power. John 17:15 ARV
5. Pray for deliverance from Satan. Matt. 6:13

6. Be watchful and sober. 1 Pet. 5:8 cf. command to Peter - “Watch”
7. Yield no place to Satan. Eph. 4:27
8. Put on whole armour of God and resist him. Eph. 6:11-18, James 4:7
9. Remember that our means of victory is “the blood of Christ” and the “word of our testimony”. Rev. 12:11
10. Remember that we need divine help and that God is faithful in guarding us from the Evil One. 2 Thess. 3:3
11. Remember he is a “judged” and defeated foe.
12. Be careful not to give him too large a place in our Christian thinking and conversation. cf. Job

XIV. THE EXISTENCE OF DEMONS.

1. The Bible clearly teaches the existence of certain personal beings called “demons”, “evil spirits”, “familiar spirits”, and “unclean spirits”.
 - (1) Both Testaments assert their reality. Though different aspects are emphasized in the two Testaments, there are no disagreements. The majority of the references are found in N.T., and especially in the Synoptic Gospels. John has but three -all accusations against Christ.
 - (2) Our Lord’s teaching shows His belief in the existence of Demons. A large part of His ministry was given to the relief of the demons possessed. All attempts to show Christ only “accommodated” His teaching to superstitions of His day have failed.
2. The teaching of the Bible on this mysterious and difficult subject shows great reserve. It contains none of the exaggerated and morbid notions found in medieval theology or in the more modern ideas of “witchcraft”.

A. THEIR NATURE AND GENERAL CHARACTER.

1. Demons are spirits having the various characteristics of personality.
 - Matt. 8:31
 - Matt. 12:43
 - Mark 1:24
 - Luke 9:1
 - Jas. 2:19
2. Demons are not angels.
 - the names are never used interchangeably
 - careful study shows the two are different orders of being
3. Demons are not the spirits of dead men. cf. Theories

- (1) Spirits of men at death pass into another realm and do not return.
cf. Luke 16:26
- (2) Apparent exceptions are cases where good men are brought back to earth
by God for special purposes. cf. Moses and Elijah.
- (3) The case of Samuel supposed to be different. I Sam. 28
-will explain later.

4. Demons seem to be disembodied spirits. Why?

- (1) Always seeking embodiment desperately. Mk. 5:12
- (2) To be cast out of a body brings great distress to them. Mk. 5:7-8

5. Demons in Bible always pictured as evil in character.

- never find a good demon in Bible. Explain Acts 23:9

6. They are malignant in character, but seem to differ in this.

Mark 9:17-18, 29

7. Demons are called “unclean” and seducing”.

Mark 1:27

I Tim. 4:1

8. The demons constitute part of a Kingdom led by Satan.

Matt. 12:25-27

B. POWERS AND ACTIVITIES.

1. To work miracles (signs)

Rev. 16:13-14

2. To communicate with human beings

Matt. 8:31

3. To trouble men

I Sam. 16:14, 23

4. Possibly instigate faction and disorder among God’s people.

Jas. 3:14-15 ARV marg.

5. Demons pander to man’s curiosity by answering questions

Acts 16:16

6. They may cause physical infirmities, disease, and mental disorders.

Matt. 9:32-33

Matt. 17:14-18 ARV

Mark 5:1-5, 15

7. Demons may take possession of men and control them.

- I Sam. 18:10
cf. Judges 14:6
- Many N.T. texts

C. SOME CHARACTERISTICS OF DEMON-POSSESSION

1. Should not confuse those in O.T. who are said to “have a familiar spirit” with those in N.T. who are “possessed of demons.”
 - (1) Under the Law a person having “a familiar spirit” was held responsible and punishable by death. Lev. 20:27
 - (2) But in the N.T. men “possessed of demons” are treated compassionately and relieved by our Lord. Matt. 4:24
2. One man may be possessed by many demons.
 - Matt. 12:45
 - Luke 8:2
 - Mark 5:9

DOCTRINE OF MAN

I. ORIGIN OF MAN

1. The first man was brought into existence by creative and formative acts of God.

Gen. 1:26-27 cf. Matt. 19:4

Gen. 2:7

(1) Are there two contradictory accounts? Explain:

(2) Was man's creation immediate or mediate? Explain:

(3) Arguments for immediate (direct) creation:

- a. Use of Hebrew verb "Bara" –Gen. 1:1, 27, 5:1-2. Cf. Strong 374-378
- b. Simplest interpretation of Genesis account. 2:7
- c. No hint of long evolutionary process.
- d. Man formed out of "dust", not of some lower animal.
- e. Compare the verbs "formed" and "breathed".
- f. Man "became a living soul" by reason of the inbreathing of the "breath of life". This describes the beginning of man's physical life as well as spirit life. Man never had a mere animal life apart from spiritual existence. Cf. Rev. 16:3, Jas. 2:26.

2. The first woman was "created" potentially in the man, but was brought into individual existence by a special formative act of God.

Gen. 1:27

Gen 5:2 ARV

Gen. 2:21-22

I Tim. 2:13

(1) Why not a separate act of creation? Explain:

(2) A possible interpretation of the "rib" story-Explain:
cf. Keyser – "Problem of origins, p. 94-95.

3. The entire human race is descended from this original pair by natural generation (procreation).

Gen. 3:20

Gen. 9:19

Acts 17:26 ARV

(1) The one exception is our Lord:

1 Cor. 15:47

cf. creation of Eve as parallel

(2) Why so many different human types? Explain:

II. MAN WAS CREATED IN THE “IMAGE OF GOD”, AFTER HIS “LIKENESS”.

Gen. 1:26-27

- (1) Meaning of terms “image” and “likeness”?
- (2) Likeness to God gives to man his peculiar worth and dignity even as a fallen being. Jas, 3:9 ARV, Gen. 9:6
- (3) Does “image” have any reference to man’s physical form?
 - (a) God as invisible spirit has manifested Himself in external visible form.
cf. O.T. Theophanies – Phil. 2:6
N.T. Incarnation – Col. 1:15
 - (b) Marshall’s interesting theory in his “Nature of Christ.” Explain:
 - (c) A possible explanation:
Man’s body fashioned after an archetypal form in mind of God.
A form in which God purposed to manifest Himself in Incarnation.
This would make the Incarnate form of God the pattern of man’s created form, and give it logical priority if not priority in time.
2. Bible teaches in general that man has both a spiritual and a physical nature.
Matt. 10:28
Acts 2:27. 31; 7:59
3. More specifically man is spoken of as spirit, soul, and body.
1 Thess. 5:23
 - (1) Are there three distinct elements in man’s nature?
Explain Dichotomous and Trichotomous views:
 - (2) Arguments of Dichotomists:
 1. Thess. 5:23 – but see Mark 12:30
My answer:
Interchangeable use of “spirit” and “soul”
My Answer:
 - (3) Argument for Trichotomy:
Heb: 4:12
Luke 1:46
Gen. 2:7
4. The “Spirit” of man is his closest point of likeness and contact with God.

John 4:24
I Cor. 2:11
Prov. 20:27
Rom. 8:16
5. Man’s “soul” seems to have been the product of the union of his spirit and body.
Gen. 2:7.

6. The “Body” of man is composed of elements taken from his material environment, and is an essential and permanent part of his complete nature.

Gen. 2:7

Psa. 139:15-16

I Cor. 6:12-20

Contempt for body not Biblical – 1 Tim. 4:8 ARV

7. Man is given power to reproduce children in his own “image” and “likeness”. Gen. 5:3

(1) Logically this must refer to the totality of his nature, not merely a part of it.

(2) Note the various theories as to origin of the soul and/or spirit:

a. Pre-existence

b. Creationism

c. Traducianism

(3) Bible supports Traducianism

Acts 17:26

Heb. 7:9-10

Gen. 46:26

John 1:13, 3:6

(4) But man’s power thus to procreate is dependent on God’s activity in the work of preservation.

Zech. 12:1

Isa. 57:16

Psa. 139:13-14

8. Man was created with a moral side to his nature which tells him that he ought to do right

Gen. 2:16-17 (Explain)

Rom. 2:14-16

Note: Man’s moral nature can be marred, but never wholly obliterated. This is one appalling aspect of final retribution.

9. Man, even as a sinner, is regarded and treated by God as having a high dignity and worth because of what he is by creation.

Matt. 10:31

Matt. 12:9-12

Luke 9:24-25

Luke 15-Chapter

10. What is man’s natural relation to God by creation?

-Is he a son or child of God? Is God his father?

(1) Adam is called “the son of God” – Luke 3:38 – Explain:

- (2) Adam's natural descendants never called "sons" or "children" except through new birth.
- (3) Explain texts which seem to teach universal sonship.
 - Acts 17:28
 - Heb. 12:9
 - Isa. 1:2, 63:16, 64:8
- (4) Stevens in his "Theology of New Test." frankly admits "there is no passage in which Jesus explicitly speaks of God as the Father of all men."
- (5) Whole of New Testament is absolutely opposed: cf. John 1:12, 8:40-44

III. MAN'S ORIGINAL ENVIRONMENT, AND HIS POSITION AND STATE WITHIN IT.

- 1. Man is the last and highest in the scale of created life forms.
 - Gen. 1:27 with 2:2
- 2. The sexes were originally equal in relation to each other.
 - Gen. 3:16
 - Gen. 2:18, 20 ARV margin
- 3. Man was given "dominion" over all other forms of life on earth.
 - Gen. 1:26
 - Psa. 6:4-8
- 4. Man was commanded to "be fruitful", "multiply and replenish" the earth with his progeny.
 - Gen. 1:28
- 5 Man was also commanded to "subdue" the earth.
 - Gen. 1:28
 - (1) Subdue the earth - not animal world
 - (2) Meaning of "subdue"? Divine Magna Charta of scientific research.
 - Explain:
 - (3) "Replenishing" the earth demands a progressive "subduing" of it.
 - Cf. Malthus Theory
- 6 Man was placed in a location favorable to his continued existence and enjoyment.
 - Gen. 2:8-9
- 7 The record suggests that man's original environment was not precarious to life and safety.
 - (1) Plenty of food – Gen. 2:8-9
 - (2) Dominion over animals – Gen. 2:19-20) cf. our Lord as "Last Adam"
 - (3) Death not "natural" – Gen. 2:17
- 8. Work evidently was a part of God's original plan for man, and his first assigned occupation was agriculture.

Gen. 2:5,15

- (1) Agriculture is basis to civilization
- (2) Nomadic peoples do not rise above certain stage without agriculture.

9. Man's food seems originally to have been entirely vegetable.

Gen. 1:29-30

- (1) This agrees with harmony of man with other life forms.
- (2) After the flood, something new is authorized.

Gen. 9:2-3

- (3) But see Genesis 4:2 for apparent conflict.

IV. MAN'S MENTAL ENDOWMENT BY ORIGINAL CREATION

1. The two extreme views:

- 1) A savage ape-like creature in beginnings or mental development.
- 2) A perfect being wholly developed mentally in every way.

2. The Biblical picture: Man was originally endowed by creation with a perfect capacity for reflective and creative intelligence, but was capable of further progress and growth in experience.

- (1) He understands, uses, and invents language symbols.

Gen. 2:16

Gen. 2:20

Gen. 2:20

- Explain:

- (2) He uses tools.

Gen. 2:7

- (3) He is able to see foresee consequences and take them into account before experiencing them.

Gen. 2:17

- (4) He is able to see connections between ideas, and reason out conclusions.

Gen. 2:23-24

- (5) He has an aesthetic sense.

Gen. 2:9; 3:6

- (6) Treated as wholly separate and different from animal world.

Gen. 2:20 ARV marg. note on 18

3. Endowment and experience are two different things:

-so capacity and learning.

(1) A perfect child must grow in experience.

(2) Even Christ needed experience to make Him a perfect Savior.

Heb. 5:8-9

(3) Some put Adam above Christ who grew in wisdom.

(4) The Genesis record reveals a very simple life.

(5) Think of progress possible if man had not fallen.

V. SOME DIFFERENCES BETWEEN MAN AND THE ANIMAL WORLD.

1. Self-Consciousness

2. Concepts

3. Language

4. Forms Judgments

5. Creates new Ideas

6. Intuitive Ideas

7. Self-Determination

8. Moral Sense

9. Religious Ideas and Feeling

10. Sense of Humor

Conclusion: Man is linked both to the animal world below him, and to God above him.

(1) A body – common with the brutes

(2) A spirit – common with God

VI. GOD’S PURPOSE IN CREATING MAN

1. Man created for God’s glory.

Isa. 43:7

cf. Rev. 4:11?

cf. shorter catechism – sometimes criticized as divine selfishness

2. Wrong interpretation of “for my glory” – to contribute to God’s glory

(1) Argument for – God needed man to complete Himself as a personality.

(2) Answer – True of a Unitarian God – but not the Trinity.

3. Right interpretation – to manifest God’s glory.

(1) God’s glory is the manifestation of what He truly is. Cf. John 1:14

(2) God is gracious, truth, love.

(3) For manifestation of these values see Eph. 2:7, 1 Pet. 2:9

VII. MAN’S ORIGINAL MORAL NATURE BY CREATION

1. The “Moral Balance” Theory”: neither good nor bad.

Man was created “on the fence” morally, with no positive inclination one way or the other.

2. The proper approach – If we are guided by the Word:

- We must not put man so high he cannot progress.

- Nor so low that he cannot fall.

3. Man was originally created with a moral nature which was positively good.

(1) Created in the divine image – Gen. 1:26-27, cf. Eph. 4:24

(2) Pronounced “very good” – Gen. 1:31

(3) Made “upright” – Ecc. 7:29

(4) Treated as a morally responsible being – Gen. 2:17

4. What was the precise nature of man’s original “goodness”?

(1) We must distinguish between moral “nature” and moral “character”.

“Nature” – a tendency to do right which is inherent.

“Character” – a tendency to do right which is acquired by moral experience, ie, i.e., right choices in face of moral tests.

(2) Man did not have a holy “character” by creation – why?

Man had not had any moral experience as yet.

(3) Man did have a holy “nature” by creation – that is an inherent tendency to do good, but with power to choose evil.

5. The difference between Adam’s original moral state and the moral the moral state of the redeemed in heaven at last.

Adam began with only a moral nature.

The saved get a new holy nature by the New Birth and then develop a holy character through moral experience.

VIII. THE MORAL TESTING OF MAN

1. The test consisted in two things:

(1) A positive command not to eat of a certain tree. Gen. 2:17

(2) Exposure to temptation by an evil spirit (Satan). Gen. 3:1

2. What was this “tree of the knowledge of good and evil”?

- mythological theory – Explain.

(1) Context demand a literal tree.

(2) Verses 16-17 do not suggest any “magical” tree – only one of the trees.

(3) Bible does not say that the physiological/effects of eating the fruit of this tree would bring knowledge or cause death. Gen. 2:17, 3:6-7.

(4) It was man’s act of disobedience, not the fruit itself, that did the damage.

Conclusion: The tree was just an ordinary literal tree which God used as a means of testing man in moral experience.

3. Did not the man have any “knowledge” of good and evil prior to the eating?

(1) There are two kinds of moral “knowledge”:

a. Descriptive knowledge

b. Experiential knowledge

(2) Did man have both kinds?

4. Could man have gotten this experiential knowledge of good and evil if he have not sinned?

(1)

(2)

5. What was God's purpose in thus testing man?

(1) Man was created with a holy nature, but with free will.

(2) He was tested in order that through moral experience he might have an opportunity to develop a holy character.

(3) This is still God's only way of producing a holy character.

Jas. 1:12

I Pet. 1:6-7

Heb. 12:11

(4) What would have happened if man had resisted successfully the temptation to disobey?

IX. THE TEMPTATION OF MAN

1. The Identity of the Tempter – Satan in the guise of an animal.

Gen. 3:1

Cf. Rev. 12:9

- not an implausible story – why?

2. The Method of the Tempter.

(1) Insinuates doubt as to God's goodness. Gen 3:1

(2) Boldly denies the truth of God. 3:4

(3) Attributes evil motives to God. 3:5a

(4) Promises personal benefit from disobedience. 3:5b

Note: The double lie.

3. The Avenues of Temptation.

(1) Appeal to three appetites:

a. "Good for food" – physical

b. "delight to eyes" – emotional

c. "to make one wise" – intellectual

(2) Are these appetites evil in themselves?

(3) Is there anything in life that cannot be put under these?

Note: How the sin came:-

(4) The nature of most religious error

X. THE FALL OF MAN GEN. 2:16-17, 3:1-6

1. Two possible courses were open to man:
 - (1) To yield to God the right to determine what is good for man.
 - (2) To claim that right for self.
2. Man's fall consisted in two things:
 - (1) An inward act of the will.
 - (2) An outward act of disobedience.

Note: The essence of the sin – what?
3. How did man by his fall become like God?
 - (1) Entrance to the realm of moral experience.
 - (2) In arrogating to himself the prerogative of deity.

4. The Responsibility of the Man and the Woman.

The woman was “deceived” and led in the transgression.

The man was not deceived and followed in the transgression.

Gen. 3:6

2 Cor. 11:3

1 Tim. 2:14

5. How could a holy being fall?

There is no complete and satisfactory explanation.

Most helpful suggestion is Jas. 1:13-17

- (1) “Lust” in itself – not sin – only desire.
- (2) Man “is drawn away” instead of controlling the “lust”.
- (3) “Sin” is the progeny of “Lust” in control.
- (4) And “death” is the progeny of “sin”.

6. Two erroneous theories of the Fall.

- (1) The Fall was man's awakening to self-consciousness and moral judgment

- (2) Fall was a sexual act.

But cf, Gen. 1:28

XI. THE IMMEDIATE CONSEQUENCES OF THE FALL

1. Subjectively: Man becomes a sinner condemned by own conscience.
2. Objectively: A divine penalty is imposed on each involved:
 - (1) On the serpent: Gen. 3:14
 - a. Degraded below level of other life forms.
 - b. Probably a change of form.

cf. Isa. 65:25

- (2) On Satan: Gen. 3:15
 - a. Enmity between him and the woman – their seed
 - b. Ultimate defeat by “seed” of woman.
 - (3) On the woman: Gen. 3:16
 - a. Multiplied conception and pain in motherhood.
 - b. Subjection to the husband.
 - (4) On the Man: Gen 3:17-19
 - a. Material environment made unfavorable.
 - b. Subjection to laborious toil.
 - (5) On both man and woman: Gen. 3:19, 22-24, 2:17
 - a. Exclusion from Eden and tree of life.
 - b. Death – Spiritual – immediately 2:17 (Define)
 - Physical – eventually 3:19 (Define)
3. Notes on the Biblical material.
- (1) The order of examination and penalties.
 - (2) Nature of Tree of Life?
 - (3) Man as sinner not to have immortality.
 - (4) Labor-good thing for sinful race. Why?

XII. RESULTS OF THE FALL ON HUMAN RACE.

much controversy – See Strong – the Bible is clear.

- 1. The Fall brought SIN upon all men.
 - Rom. 5:12
 - Rom. 5:19
 - Gen. 5:3, 6:5, 11-12, 8:21
 - Psa. 51:5
- 2. The Fall brought CONDEMNATION upon all men.
 - Rom. 5:16
 - Rom. 5:18
- 3. The Fall brought DEATH upon all men.
 - Rom. 5:12,15,17
 - 1 Cor. 15:21-22
 - Gen. 5:5,8,11
- 4. How these three things passed to the race.
 - (1) Sin by Inheritance.
 - (2) Condemnation by Imputation.
 - (3) Death by Inheritance and Imputation.
- 5. Explain:
 - (1) “Sin”

- (2) “Condemnation” (1. unity of Adam and Race
- (3) “Imputation” – not mere legal fiction – cf. (2. Unity of Christ and Race
- (3. Unity of Christ and Believers

XIII. SOME QUESTIONS AND PROBLEMS

1. Does God actually hold us responsible for Adam’s sin?

- (1) Asserted by Scripture.
- (2) Proven by fact that God holds us responsible for personal sins.

Explain:

2. How can God justly hold men responsible for Adam’s sin?

- (1) There is such a thing as race sin.
- (2) Doctrine of Race Sin supported by actual facts of human life.
- (3) Race Sin and responsibility has exact parallel in justification.
- (4) Doctrine supported by biological facts of heredity.
- (5) Supported by fact that Infants die.
- (6) Remember Atonement goes as deep as Adam’s sin.
- (7) Bible begins with fact of personal sin, and then brings in Adamic sin to account for sin’s universality.

XIV. BEGINNINGS OF CIVILIZATION IN A FALLEN RACE. (GEN. 4)

- 1. First false religion 3-5
- 2. First murder 8
- 3. First city 17
- 4. First polygamy 19
- 5. First arts 21, 23-24
- 6. First crafts 22

Note: (1) Vices grow up with benefits.

(2) Arts and crafts come from line of Cain.

DOCTRINE OF SIN

I. THE NATURE OF SIN

1. Sin is described as manifested in three general forms:

(1) Sin as an act

Many texts

(2) Sin as a thought, intent, or impulse

Exo. 20:17

Lev. 19:17

Matt. 5:27-28

(3) Sin as a State or Disposition

Jer. 17:9

John 1:29

Jas. 4:17

Rom. 5:21

Rom. 7:9, 14, 17-18

Rom. 8:7

Note: In Matt. 15:19 all three forms –

cf. difference of the sequence in Adam and fallen man

2. Sin is regarded as an offence against three parties:

(1) Against the sinner himself

Prov. 8:36

“ 6:32

(2) Against his fellowmen (Society)

Rom. 5:12,19

I Cor. 15:33

(3) Against God

Luke 15:18

I Sam. 12:23

Gen. 20:6

Psa. 5:4 with II Sam. 12:13

I Cor. 8:12

Note: Biblical view is complete and balanced – Why?

3. The Nature of Sin in its manifestations is indicated by various Hebrew and Greek terms used to describe it:

- (1) A missing of a mark
Psa. 51:4 (chata)
Rom. 3:23 (hamartano)
- (2) a passing over a prescribed line
Dan. 9:11 (abvar)
Matt. 15:3 (para baino)
- (3) A perversion of that which is right
I John 5:17 (adikia)
- (4) A disobedience to a voice
Rom. 5:19 (parakouo)
- (5) A rebellion
Isa. 1:2 (pasha)
- (6) A fall when one should have stood upright
Eph. 2:5 (paraptoma)
- (7) A debt (to divine justice)
Matt. 6:12 (opheilema)
- (8) An ignorance of what one should have known
Heb. 9:7 A.R.V. Marg. (agnoema)
- (9) lawlessness
I John 3:2 (anomia)
- (10) A diminishing of what should have been rendered in full
I Cor. 6:7 (hettema)

Note: Not a complete list.

4. The basic and essential nature of all sin?

- (1) Suggested answers:
- (2) Correct answer: selfishness
-Choice of self as the highest good and supreme and of life
- (3) Give examples in proof:
- (4) Biblical proof:
Isa. 14:12-14
2 Thess. 2:3-4
Matt. 22:36-37
Gen. 3:1-6
Luke 12:13-21
John 7:18
2 Cor. 5:15
- (5) After all that can be said, sin remains a “mystery” in a certain sense:
2 Thess. 2:7

5. Wrong Theories as to the Nature of Sin.

- (1) “Delusion” Theory –
 - (2) “Nagation” Theory –
 - (3) “Development” Theory –
 - (4) “Physical” Theory –
 - (5) “Action” Theory –
- Note: Bible doctrine refutes all these

II. ORIGIN OF SIN

- 1. In the Universe - Satan
 - Isa. 14:12-14
 - Ez. 28:11-17
 - I John 3:8
- 2. In the human Race – Adam
 - Rom. 5:12
 - cf. Gen. 3:1-6
- 3. In the individual person – An Evil heart
 - Mark 7:21-22

III. EXTENT OF SIN

Note: Study limited here to human race.

- 1. Old Test. writers regard sin as a universal experience among men.
 - I Kings 8:46
 - Prov. 20:9
 - Isa. 53:6
- 2. Our Lord constantly assumes the sinfulness of all men.
 - John 3:16, 36
 - John 16:8
 - Luke 11:13
- 3. New Test. writers teach clearly that all the world is under sin.
 - Rom. 1:18 – 3:20
 - I John 1:8, 10
- 4. Bible teaches that best and holiest of men are guilty of sin.
 - Job 42:6
 - Dan. 9:4-5

I Tim. 1:15

5. Bible teaches that sin can be present in heart even when men are wholly unaware of its presence.

Psa. 19:12

Psa. 90:8

Lev. 5:17-19

6. Explain certain texts which seem to teach that some men are not sinful

Matt. 9:12-13

Acts 10:35

Rom. 2:11-14

I John 3:9

Note: For men who seem unconscious of sin see Strong 577, 651

IV. CONSEQUENCES OF SIN

A. A PRELIMINARY SURVEY

1. Defilement	-	Loss of Holiness	-	man becomes Unclean)	
2. Disorder	-	Normality	-	" " Deranged)	
3. Paralysis	-	Strength	-	" " Weak)	Natural
4. Bondage	-	Liberty	-	" " Slave)	
5. Misery	-	Happiness	-	" " Wretched)	
6. Guilt	-	Righteousness	-	" " Guilty)	Supernatural
7. Death	-	Life	-	" " Dead)	

Note: Salvation deals with each of these effects

B. THE BIBLICAL PROOF

1. Defilement

Psa. 38:3-5

Psa. 58:3

2 Cor. 7:1

Tit. 1:15

Matt. 7:17-18

2. Disorder

Rom. 8:7

I Cor. 2:14

Rom. 1:26-27

Jude 10

2 Tim. 3:3

Isa. 5:20

3. Paralysis

Eph. 4:18-19

I Tim. 4:2

Rev. 3:17

Heb. 3:13

4. Bondage

Prov. 5:22

John 8:31-36

Rom. 6:6 A.R.V.

Rom. 7:22-24

5. Misery

Gen. 3:16-17

Jer. 5:22

Isa. 57:20-21

Prov. 14:12-13

6. Guilt

Eph. 2:3

Rom. 3:19

7. Death

(1) Spiritual

John 5:24-25, 6:53

Eph. 2:1, 4:18, Isa. 59:2

(2) Physical

Rom. 5:12

(3) Everlasting

Rev. 20:14, 21:8

V. SOME PROBLEMS

A. IS MAN “TOTALLY DEPRAVED”?

-The expression should not be used without explanation

1. What the Bible does not teach:

(1) That the unsaved have no disposition whatever to do right.

cf . conscience. Rom. 2:14-15

(2) That the unsaved never do anything good.

cf. examples. Matt. 23:23

(3) That the unsaved commit every form of sin.

(4) That the unsaved are as bad as they can become.

2 Tim. 3:13

5) That all have made same progress in sinning.

2. But the Bible does teach:

(1) That all have sinned, and have a sinful nature which under

favorable conditions is capable of the worst sins.

Rom. 3:13

(2) That sin has affected the whole of man's being.

Isa. 1:4-6

(3) That when the unsaved does right it is generally for selfish motives, and never for God's glory alone.

Matt. 6:5

(4) That man is wholly without that "Love of God" which is the supreme and all-inclusive demand of divine law.

I John 4:7-10

(5) That the sinner is always becoming worse.

(6) That man has no means of recovery within himself.

Rom. 7:18, Eph. 2:8, 2 Pet. 2:14

B. WHY DID A HOLY GOD PERMIT SIN?

See Prof. Haven quoted in A.A. Hodge, "Outlines of Theology", 319, for two alternatives:

1. Either God could not prevent sin:

(1) In any kind of a world

(2) Or in a world with free agency

2. Or God did not choose to prevent sin – because:

(1) Sin is a good in itself

(2) or it is a necessary way to the greatest good

(3) or it can be over-ruled for good ultimately

(4) or to permit it bring less evil than to prevent it.

Note: Which view do you prefer?

VI. IS THERE SUCH A THING AS AN UNPARDONABLE SIN?

By Alva J. McClain

There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin", that one may justifiably hesitate to enter a field where well meaning men have widely disagreed. However, even lacking out of consideration those texts in the Synoptic Gospels about which much of

the controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, “in Christ”, whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).
2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Savior and bring sinners into him (John 15:26, 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (1 Cor. 12:3).
3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ there can be nothing for the sinner but the wrath of God (John 3:36).
4. This means, by the very nature of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the Person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son; but rather that the Spirit’s peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who “hath done despite unto the Spirit of Grace”, there can be no help nor remedy for his sin (Heb. 10:26-29).
5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Savior (John 19:15, Acts 7:51-52).
6. Even the initial and single act of rejecting Christ as Savior, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: “he that believeth not is condemned already” (John 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The “door” is open, as wide as a sovereign /god can open it (John 10:9).
7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ARV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit’s testimony and ministry for the work of Satan (Matt. 12:24, 31-32). When this point is reached, it is possible for the sinner to say “No” to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ARV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is “guilty of an eternal sin” (Mark 3:29 ARV).

9. It must be remembered, however, that only God can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (1 Cor. 4:5), and therefore no man has any right to point either to himself or to any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ who is the only place of pardon (Heb. 6:4-6, 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow but it is certain at last, if unhindered, to bring the sinner to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent: and then he perishes.

SUBJECT 4 – SALVATION AND THE CHRISTIAN LIFE

Outline of
Subject 4- Salvation and the Christian Life

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF CHRISTIAN SALVATION

A vast subject which is the central theme of Holy Scripture. Below is an outline of its most important truths and blessings.

1. Grace))	
))	
2. Election	) Why we accept S. -	)	Before we believe
	)	)	(Preparation – Strong)
3. Calling))	
4. Faith))	
))	
5. Repentance	) How we accept S. -)	
))	
6. Conversion))	
))	
7. Union with Christ	)	)	When we believe
	)	)	( Beginning – Strong)
8. Justification))	
))	
9. Regeneration))	
	) What we get in S.)	
10. Adoption))	
	) ( 1. act)	
11. Sanctification) -()	
	) ( 2. process)	
12. Preservation	)	)	After we believe
	)	)	(Continuance – Strong)
13. Glorification))	

1. Different aspects - not steps
2. Which are acts? work or processes?
3. Can we press the chronological order?
4. What about the Logical order?
5. There are two possible orders of treatment?
 - (1) Logical – as above
 - (2) Practical – psychological

A. Offer of the Gospel of Grace- 1

B. Man's Responsibility - 4, 5, 6

C. God's Response - 7, 8, 9, 10, 11, 12, 13

D. The Explanation of Why - 2, 3

A PRELIMINARY SURVEY

I. MEANING OF THE BIBLICAL TERMS

1. The O.T Hebrew Word – Yasha

Root meaning – “wide and roomy”

From this it came to mean “prosperous and free”

Translated: save, avenge, defend, deliver, help, preserve, rescue, get
the victory, be in health

Note: Joshua in Hebrew is “Jehovah is salvation”

Greek for Joshua is “Jesus”. cf . Heb. 4:8 A.V.

2. The N.T. words: sozo and soteria

Root meaning: to save, rescue from danger, keep safe and sound

Translated: save, make whole, preserve

Summery: negatively – save from danger, positively – make whole

3. Usage of the N.T. words.

O.T. from background of N.T. terms, of course.

(1) to save from physical disease – Luke 18:42 ASV

(2) to save from any temporal danger – Acts 27:20

(3) to save from sin (and its results) - Matt. 1:21 – sin

- Rom. 5:9 ff. – results

Note :

a. The third is the spiritual and moral – main subject of this study

b. But (3) is not opposed to (1) and (2). In its final and complete
meaning (3) includes (1) and (2). Explain?

II. THE COMPREHENSIVE NATURE OF CHRISTIAN SALVATION

1. As to its Divine SOURCE, Salvation is attributed to ALL THE PERSONS OF THE GOD HEAD.

Subject 4 – Salvation and the Christian Life - Doctrine of Calling

(1) Salvation is from the Father -)

(2) Salvation is through the son -) Titus 8:4-6

(3) Salvation is by the Spirit -)

Notes:

- a. But Salvation is always set forth as the peculiar work of the Son, our Lord Jesus Christ. Luke 2:11, Heb, 2:10, 5:9, 2 Tim. 1:9. Be always has the preeminence. And apart from Him there can be no salvation for men. Acts 4:12
- b. Reason for preeminence of the Son is that the divine work of Salvation is mediated through him. He is the door.
- c. This preeminence needs assertion today.

2. As to its human OBJECT, Salvation redeems ALL OF MAN – Spirits, Soul, Body

I. These 5:23 – no arg. As to spirit and or soul

(1) The Body is a part of the person

Luke 16:22

John 11:43

(2) The Christian's Body belongs to God now

I Cor. 6:13-20

(3) Its complete redemption is certain

Rom. 8:23

3. As to its Judicial and Moral EFFECTS, Salvation deals with ALL SIN and sins.

(a. Academic sin

(1) Various Theories on this point:

(b. past sin

(c. sin which is not willful

(d. sins due to infirmity

(2) Bible is Clear as to the true believer .

Isa. 53:6)

I Jn. 1:7) "My sin, not in a part, but in whole"

(3) The evidence is the Resurrection of Christ.

(4) Only one exception : Explain?

4. As to its ACCOMPLISHMENT , Salvation covers ALL TIME

(1) A past act: we have been saved

Eph. 1:4

2 Tim. 1:9

(2) A present process: we are being saved

I Cor. 1:18 ASV margin

(3) A future goal : we shall be saved

Rom. 13:11

I Pet. 1:5

Note: Summery in Rom. 8:26-30

A threefold work of Christ to do this. Eph. 5:26-28

5. As to its BENEFITS, Salvation bestows ALL SPIRITUAL BLESSINGS

(1) Two classic texts :

Eph. 1:3

2 pet. 1:3

(2) In a sense, there are no “second” blessings

cf. I Cor. 3:21-23

6. As to its POSSESSION, Salvation is shared by ALL BELIEVERS ALIKE.

(1) Shared by all alike: Jude 3 – Koinos

(2) Of like value to all: 2 Pet. 1:1 – isotimos

(3) There may be progress in Experience, but none in possession.

7. As to its FINAL ISSUE, Salvation is certain because it provides for ALL POSSIBLE CONTINGENCIES

(1) Its certainly is found in God.: I Thess. 5:24, Phil. 1:6

(2) All possible contingencies are foreseen and provided for :

Rom. 8:28

I Pet. 1:3-5

III. HOW IS SALVATION BROUGHT TO MEN?

1. Three different opinions:

- (1) Through the Spirit – Mystical
- (2) Through the Sacraments - Sacerdotal
- (3) Through the word - Moral

2. Bible teaches that Salvation is brought to sinners through the instrumentality of a message - the word written or spoken – and this message in its ultimate source is a Revelation from God, concerning Christ, recorded in the Scriptures, applied by the Holy Spirit, whose work through the word is symbolized in part by the sacraments.

Rom. 1:16 = good news

I Cor 1:21 = preached

Acts 11:14 = words

Jas. 1:21 = “inborn word” (ARV marg.)

2 Tim. 3:15 = Basis of all

3. The word not only conveys the message of Salvation to the soul, but also activates the response of faith by which Salvation is received by the soul.

Rom. 10:17

this leads to next point.

IV. HOW IS SALVATION RECEIVED BY MEN?

1. Several different opinions:

- (1) By inheritance - Biological. cf. Jn. 3:5-6
- (2) By environment - Educational cf. Phil. 3:4-8
- (3) By works - Legal. cf. Eph. 2:8-9
- (4) By faith - Spiritual. cf. Eph.2:8-9

2. Bible teaches that Salvation is the gift of God which the sinner receives by one simple act of faith.

Rom. 1:16

Acts. 16:30-31

3. But while Salvation cannot be secured merited by works, the Bible never separates it from its moral results.

2 Tim. 1:9

2 Thess. 2:13

Eph. 2:8-10

V. SOME PROBLEMS

1. How explain certain texts:

Mark 16:16 - Baptism?

Acts 2:38 - “

I Pet. 3:21 - “

Rom. 10:9-10 - Confession?

3. Did the Old Testament saints have Salvation in the same sense in which we possess it today?

(1) Prophets regard Salvation in its complete spiritual sense as more of a promise belonging to the future, rather than to their own generation and age.

1. Pot. 1:10-12

(2) But this does not mean that Old Testament saints had no part in salvation.

They did receive it by faith, although most of its blessings were future.

cf. Heb. 11:3, 39-40

Rom. 4:1 ff.

DOCTRINE OF GRACE

I. MEANING AND USAGE OF THE GREEK WORD.

1. “Charis” is translated “Grace” 129 times in N.T.

A few times “favor”, “liberality”, “pleasure”, “thanks”

2. General meaning of “Charis” is “favor” or “graciousness” without regard to

Whether it is merited or unmerited. cf. Luke 2:40

3. But with specific reference to Christian Salvation, “Charis” certainly has the technical meaning of “unmerited favor from God. cf. Eph.2:8-9

4. In this special sense of “unmerited favor,” the word is used in the N.T. to include practically every aspect and blessing of Salvation.

(1) Grace is an attitude of God toward man. (Eph.2:7)

(2) Grace is a work of God on behalf of man. (Tit. 2:11)

(3) Grace is a gift of God bestowed on man. (Eph.4:7)

(4) Grace is a power of God working in man. (I Cor. 15:10)

(5) Grace is a method of God saving man. (Rom. 3:24)

(6) Grace is a realm of God into which man may enter by faith, abide, and experience all the blessings of Salvation. (Rom. 5:2, Acts 13:43)

(7) Grace in the N.T becomes almost a synonym for Christianity itself.

cf. Benedictions which mention “Grace” alone , as if nothing else were needed!

II. THE NATURE OF GRACE IN RELATION TO GOD.

1. Strictly speaking, Grace is not a separate attitude of God.

Nor merely a synonym for love. Explain:

2. Grace is really the Glory of god in manifestation. (John 1:14)

Explain :

3. Definition - Grace is the actual going forth of divine love in the form of benefits to sinners who deserve nothing.

Explain :

4. Kelly's definition: Grace is the manifestation of God's "love in the midst of evil, rising above it, going down under it, overcoming it with good" (Exposition of Gospel of John, p.17).

III. THE SOURCE AND MEDIATOR OF GRACE.

1. Grace is attributed to each person of the Triune God.
 - Father (I Pet. 5:10)
 - The Son (II Cor. 8:9)
 - Spirit (Heb. 10:29)
2. But Grace is mediated through the Son. He is the channel.
John 1: 14-17

IV. GRACE AND LAW.

1. As a way of saving sinners, Grace is absolutely opposed to the way of Law and works.

Rom. 4:4-5
Rom. 11:5-6
2. But Grace does not operate in saving sinners at the expense of Law.

Rom 5:21)
Rom. 3:31)^{Explain:}
3. This does not make Grace a matter of Justice. Explain:

V. THE DISPENSATIONAL ASPECTS OF GRACE

1. As to the past generally, Grace has never been wholly absent from God's dealings with men.

cf. Exodus 20
cf. Entire sacrificial system.
2. As to the future, Grace will never be wholly absent from God's dealings with men.

I. Pet. 1:13
Eph. 2:7

Rev. 4:3, 7:9, 13-14

Note: on Rom 3:20-

3. But in a special sense, Grace characterizes the present age.

John 1:17

Rom 5:20-21

Notes:

a. Why is this age the “Age of Grace”?

2. Cor. 5:19

b. The Judge is on a “throne of Grace”

Heb. 4:16

c. This Explains the apparent “Silence of God”.

VI. THE ALL-INCLUSIVE WORK OF GRACE.

1. Grace recovers for man all that was lost through sin, and “much more” besides.

Rom. 5:20-21, 15

2. Grace brings to us every blessing of Salvation.

Rom. 11:15

Gal. 1:15

Acts. 20:24

Acts. 18:27

Eph. 2:8

Tit. 3:7

Rom. 5:2

Rom. 5:21

Eph. 1:7

2 Thess. 2:16

2 Tim. 2:1

2 Cor. 12:8

Eph. 3:8

Heb. 12:28

2 Pet. 3:18

1 Cor. 15:10

Note: Even rewards are by Grace. Why?

3. Grace is responsible for our total salvation – Past, Present, Future.

VII. WRONG ATTITUDES TOWARD GRACE.

1. Attitude of Rejection - Heb. 10:29
Explain.
2. Attitude of Apostasy. – Gal. 5:2-4
Explain
3. Attitude of Compromise. - Gal. 2:21
Explain :
4. Attitude of Presumption - Jude 4
Explain.

VIII. THE POPULAR OBJECTION TO THE DOCTRINE OF GRACE: ENCOURAGE MEN TO GO

on sinning.

1. For the true believer, the suggestion is unthinkable. - Rom. 6:1, 15
2. For the true believer, Victory over sin comes through Grace. - Rom. 6:14
3. For the true believer, Grace leads away from sin, not into sin. - Tit. 2: 11-13
Explain why?
4. But suppose the professed believer does presume upon the Grace of God by continuing to sin with a high hand?

cf. 2 Pet, 2: 20-22
I John 3:9

DOCTRINE OF LAW AND THE CHRISTIAN BELIEVER

IN RELATION TO THE DOCTRINE OF GRACE.

INTRODUCTION:

1. The present situation -
2. The need for a re-examination of the entire problem.

I. WHAT IS “THE LAW” IN GENERAL NEW TESTAMENT USAGE?

1. The written Mosaic Law, including the entire Pentateuch.

(1) Bible Reference:

Gal. 3:10, Matt. 5:17, Luke 24:44, Acts 28:23

cf. Gen. 3:16 with I Cor. 14:34

Ex. 20: 17 with Rom. 7:7

Lev. 19:18 with Lk. 10:26-28

Num. 28:10 with Matt. 12:5

Deut. 25:4 with I Cor. 9:9

(2) See I.S.B.E., Art. “Law” by McCaig, p. 1844, 1848

- generally “Law of Moses” in Gospels and Epistles

(3) Occasionally “Law” refers to whole O.T.

cf. Jn. 10:34 with Ps. 82:6

I Cor. 14:21 with Is 28:11-12

2. This Law is an indivisible unity - one Law.

(1) At least three elements appear within it- moral, ceremonial, and civil.

But it is wrong to divide it into several laws; one moral, another ceremonial, etc.

(2) Bible References:

Jas. 2:10

Gal. 5:3

Matt. 5:19 cf. 17 for scope.

(3) Commentaries:

H.A.W. Meyer on Matt. 5:17, p.120 - “In Nomos, however, to think merely of the moral law is erroneous; and the distinction between the ritualistic, civil , and moral law is modern.”

A.S. Peake on Col. In Exp. Grk. N.T., Vol. III, p. 527 - “This distinction between the moral and ceremonial law has no meaning in Paul.”

(4) Is Rom. 2:15 a exception?

Was “ the work of the law written in their hearts” only the moral element?

Answer:

3. This One Law of God carries as an integral part of it the appropriate penalties or sanctions to enforce its demands.

(1) Bible References.

Gal. 3:10

Rom. 4:15

2 Cor. 3:7

Rom. 8:2

(2) Legal authorities.

John Austin, noted legal expert, defines Law as embodying three essential ideas - Command, obligation, and sanction.

cf. I.A.B.E. art Law, p. 1844

Daniel Webster said, “A law without a penalty is simply good advise.”

cf. 1950 Indiana Daylight Savings Law.

(3) Conclusion: to emasculate the Law of its penalties, and the call it “Law”, is a serious misnomer, can only confuse the minds of men, and finally bring all law into contempt or indifference, whether human or divine law. In this long run, such procedure may even empty Calvary or its deepest meaning.

4. The so-called Sermon on the Mount is an interpretation of the same one Mosaic Law in part, with special reference to its original inner meaning.

see Matt. 5:19 with 17

(1) All three elements are here:

a. Moral Element : chiefly

b. Ceremonial Element :

Matt. 5:23-24 “altar” and “gift” (sacrifice – so Meyer)
cf. Alford - “whole languages is Jewish, and can only
be understood by Jewish rites.”

c. Civil Element :

Matt. 5:21 “Judgment” - Courts of Deut. 16:18 (Ellicott)
Matt. 5:22 “Council” – Sanhedrin (Grk. term)
Matt. 5:35 “Jerusalem” - Seat of Civil Govt. in Kingdom.

(2) The penalties of the Law are here:

a. Temporal – Matt. 5:21 – 22, 26

b. Eternal – Matt. 5:22, 29 30

5. This same Mosaic Law was the Law under which our Lord was born, and to which He gave the demanded obedience.

(1) He was born (“ made”) under it:

Gal. 4:4

Luke 2:21-24, 29

Rom. 15:8

(2) He obeyed it:

Matt. 5:17

Matt. 3:15

Lk. 22:7 – 16

I Jn. 3:4-5

(3) He commanded others to obey it:

Matt. 5:17, 19

a. Moral Element: Matt. 19:17-19

b. Ceremonial Element: Matt. 8:4, Matt. 1:44, Matt. 23:23.

c. Civil Element: Matt. 26:47-52

II. UNDER WHAT CONDITIONS COULD THIS LAW SAVE?

1. Hypothetically, the Law could save if men kept it.

Lev. 18:5

Ez. 20:11, 13, 21

Matt. 19:16-17

Rom.10:5, 2:13

2. This doing of the Law had to be perfect.

Gal. 3:10

Jas. 2:10

Question: Did not the Law provide for failure to keep it?

Answer:

3. No one (save Christ) ever kept the Law in this complete sense.

I Jn. 3:14

Rom. 3:23

4. Actually, then the Law can save no sinner.

Rom. 3:20

Acts. 13:29

Gal. 2:16b

Gal. 3:11

Note:

III. WHY WAS THIS LAW IMPORTANT TO SAVE MEN?

1. There was no defect in the Law.

Psa. 19:7

I Tim. 1:8

Rom. 7:12

2. The fatal weakness was in man.

Rom. 7:14.

Rom. 8:3

3. The Law's demands could not be relaxed to suit the weakness of men.

Rom. 2:11 – 13

Gal. 3:21b

cf. Psalms 89:14 A.S.V.

4. Therefore, God devised a plan for saving men without relaxing the Law.

Gal. 3:13, 2 Cor. 5:21, Rom. 3:21-26, 28, 31

Rom. 4:5, Rom. 5:21, cf. Isa. 42:21 A.S.V.

IV. WHAT, THEN, WAS THE PURPOSE OF THE LAW?

- an important question – cf. Gal. 3:19a

1. The Law was added because of transgressions.

Gal. 3:19.

2. To restrain the lawless and ungodly.

I Tim. 1:9-10

3. To give the knowledge of sin.

Rom. 3:20

4. To show the terrible nature of sin.

Rom. 7:13

5. To reveal how great the number of sins.

Rom. 5:20

6. To shut every mouth with the consciousness of guilt before God.

Rom. 3:16.

7. To set a restraining guard upon men until they find true freedom in Christ by faith.

Gal. 3:23-24

5. To witness prophetically and typically to salvation by Grace through the Righteousness of Christ.

Rom. 3:21, Heb. 10:1

V. WHAT IS THE RELATION OF THIS LAW TO THE JEW?

1. As a written law, it was given in the form of a Covenant to Israel alone.

Ex. 19:1-8 ff

Ex. 24:1-8

Ex. 34:27

Deut. 31:24-26

Note: Cf. Sampey in I.S.B.E., Art. Ten Commandments, p. 2944 – “ It was to Israel that the Decalogue was primarily addressed, and not to all mankind”.

2. This Covenant in the Pent. Is clearly described as a legal matter.

Deut. 9:9

Ex. 24:7

Deut. 29:1

Deut. 29:21

Ex. 24:8

Hum. 10:33

3. As a Covenant, it was conditional, depending on Israel’s obedience.

Ex. 19:5

Lev. 18:15

Psa. 78:10

4. As a Law Code, it was given to Israel because of sin.

Gal. 3:19

cf. Ex. 14:10-12, 15:22-25, 16:3-4, 17:2

5. The giving of this Law-Covenant did not abrogate the earlier Abrahamic Covenant which was unconditional.

Gen. 12:1-3

Gal. 3:16-17

cf. Lev. 26:42-44

6. But the Israelite was “under” this written Law until he found he found release and freedom in the “New Covenant” in Christ under Grace.

Rom. 3:19

Gal. 5:3

Rom. 7:1

VI. WHAT IS THE RELATION OF THIS WRITTEN LAW TO GENTILES?

1. The Law of Moses made provision for Gentiles to enter into its restraints and benefits.

Ex. 12:48-49

Lev. 15:22-31

Lev. 17:8-9

Lev. 19:33-34

Num. 9:14

Deut. 23:1-7 special restrictions

Isa. 56:1-7

cf. Gen. 12:1-3 Notes Anti-Gentileism was a later development.

2. Even apart from Israel, the great underlying principles of the written law were reflected in Gentile conduct,

Rom. 2:14-15 "the things of the Law" What?

(1) moral principles

(2) ceremonial observances (religion)

(3) civil statutes (cf. Ham. Code)

3. Therefore both Jew and Gentile were under law, but not in exactly the same sense.

(1) The Jew was under the written law (perfect) as part of a Covenant,

(2) The Gentile was under an inner law which was reflected imperfectly in religion, morality and government,

Note: The Gentiles condemnation in Rom. 2:15 is based on responsibility to a legal standard (within) which he has violated,

VII. IS THE CHRISTIAN UNDER LAW?

1. Some evasive answers:

(1). Under the moral law, but not under the ceremonial law.

(2). Under the moral law, but not under its penalties.

(3). Under the moral law as a Rule of Life, but not as a way of salvation,

(4) Under the moral law for Sanctification, but not for Justification.

(5) Under the Sermon on the mount, but not under the Law of Moses,

(6) Under the "Law of God", but not under the "Law of Moses", cf. Pink, "Law and the Saint" - curious arg. But what does God say? — "not under Law",

2. Meaning of phrase "under law"

It occurs 11 times in A.V., 12 times in A.S.V.

Once the prep. is “en” with art., “en to nomon” (Rom. 3:19)

11 times the prep. is “hupo” (Rom. 6:14, 15; 1 Cor. 9:20; Gal. 3:23, 4:4, 5, 21, 5:18)

(1) Prep. “en” in Rom. 3:19 refers to the sphere in which the subject is dwelling and acting (Green, p. 240). This could accurately describe the Jew who was not merely under the law but in law.

(2) Prep. “hupo” with accusative in the other texts means: “subject to the power of any person or thing” (of. Thayer who cites as references the ones under consideration in this study, p. 643). See Matt. 8:9 for good illustration.

(3) Summary: to be “under (the) law” means to be under the Law of God, the Mosaic Law in its indivisible totality, under its commands and its sanction: (penalties).

3. The word of God declares plainly that the Christian believer is not under law.

(1) The New Testament plainly declare the Christian is “not under (the) law.”

Rom. 6:14, 15

1 Cor. 9:20 A.S.V. (note carefully the textual change)

Gal. 5:18

(2) The Christian believer is not under the Law in any sense as a means of salvation or any part of his salvation.

Rom. 3:20 – not justified by Law.

Rom. 6:14 – not sanctified by Law.

Rom. 8:3 – not kept safe by Law.

(3) The Law could give no help to man as a means of salvation from sin.

2 Cor. 3:7 - “against us”

2 Cor. 3:7 - “ministration of health”

Acts 15:10 - “a yoke”

Rom. 4:15 - “worketh wrath”

Gal. 3:12 – “not of faith”

(4) The Christian is “delivered from the Law”

Rom. 7:4

Rom. 7:6

Rom. 10:4

(5) Furthermore, the Law itself, as regards the Christian, is “done away”, abolished.

2 Cor. 3:7-11

Eph. 2:15

Col. 2:14

Questions: Is not this merely the ceremonial Law? (On Col. 2:14 see Peake in the Exp. Grk. J.T., p. 527-8) “This distinction between the moral and ceremonial law has no meaning is soul. The Law is a unity and is done away as a whole.” On the clause, “took it out of the way”, Peake comments, “The change from aorist to perfect is significant as expressing the abiding character of the abolition.” And on the clause, “nailing it to His cross,” Peake adds, “When Christ was crucified, God nailed the Law to his cross. Thus it, like the flesh, was abrogated, sharing His death. The bond therefore no longer exists for us.” (p.528).

4. In what sense were the Old Testament saints under the law?

- (1) Note that they were under the Law. (Gal. 3:17-23)
- (2) “Under the Law” in the Old Testament could have only two possible meanings.
 - (a) Under law as a way of salvation for unsaved people (Soteriological)
 - (b) Under law as a rule of life for saved people (Dispensational)
- (3) It could not mean “as a way of salvation” (Rom. 3:20; 4:13-15).
- (4) Therefore, it must mean that “under the Law” for Old Testament saints was to be under law as a rule of life.
- (5) Consider the logic of the argument: The dispensational change from the Age of Law to the age of Grace does not mean that Old Testament saints were saved by Law whereas today they are saved by grace, because men are not saved by law in any age. But it does mean that the Old Testament saints were under law as a rule of life whereas today they are not. Yet this is the very sense in which Pink and his crowd affirm that the Law is still in force over us today!

VIII. WHAT IS THE DANGER OF PUTTING CHRISTIANS “UNDER LAW”?

1. There are only three ways in which the Christian can be put under law.
 - (1). Under the total law – pure Judaism.
 - (2) Under the moral law and its penalties – pure legalism.
 - (3) Under the moral law separated from its penalties – qualities legalism.
2. Note the dangers of this third position:
 - (1) Employs an unbiblical terminology – “the law” in the Bible is a unity

which includes all elements with its sanctions.

(2) The Law of God is dishonored, and reduced to complete innocuousness.

(3) This ultimately moves in the direction of theological disaster, by bringing confusion into our views of sin, salvation, the work of Christ and even the doctrine of God.

(4) The abstraction of the moral element from the ceremonial element, and its imposition upon the Christian as a rule of life, has a grave spiritual and moral danger – for the ceremonial element provides the context of grace for the moral element, and it is this context of grace that provides the motivating principle which secures the fulfillment of the moral element of the law. Thus a legal morality defeats itself.

3. The Bible condemns unsparingly any attempt to put the Christian “under law”. Explain why:

1 Cor. 15:56

Rom 7:9

Gal. 3:1-13

Cf. Gal. 1:6-9

4. Problem: Does 1 Cor. 9:20 contradict all this?

Answer:

IX. WHAT IS THE OBJECTIVE STANDARD OF LIFE FOR THE CHRISTIAN BELIEVER?

The will of God in the context of His Grace in our Lord Jesus Christ as revealed perfectly in the entire Word of God written.

Rom. 12:1-2 “mercies of God” – “will of God”

2 Tim. 3:15-16 – “profitable”

John 5:39 – “which testify of me”

1. This entire Word of God makes us “wise” with reference to that salvation which we have by faith in Christ.

2 Tim. 3:15 – may have the salvation and not be “wise” concerning it.

2. This entire Word of God is “profitable” for the Christian.

“All Scripture”, not merely a part of it, is profitable.

(1) For “doctrine”)

- (2) For “reproof”)
- (3) For “Correction”) cf. 1 Cor. 10:1-11
- (4) For “instruction in righteousness”)

3. This entire Word of God serves as a “mirror” for the Christian.

- (1) To see ourselves (Jas. 1:23)
- (2) To see Christ (2 Cor. 3:14-18, A.S.V, cf. 1-13)
 - Even the Law is part of the mirror, though “done away” as a Law over the Christian.
 - cf. Luke 24:24-44

4. This entire Word of God points us to a perfect example in Christ.

- (1) To see in Him what we ought to be now:
 - 1 John 2:6, 1 Pet. 2:21-23
 - We need the Whole Bible here, not merely the Gospels. Cf. Phil. 2:5-7
- (2) To see in Him what we shall be in the future:
 - 1 John 3:1-2, Rom. 8:29

5. The entire Word of God centers our attention of Christ.

- (1) On Christ Himself: Matt. 17:1-8
- (2) On His Love: I Jn.4:8-9, John 15:9
- (3) On His Work: Jn. 1:29, Heb. 2:9
- (4) On His Words: Jn. 14:23, 1 Tim. 6:3-4
- (5) On His commandments: 1 Jn. 2:3-4, 3:22-23, 5:2-3

Question: What does it mean to “keep” His words and commandments?
John 17:6 cf. 1 Kings 14:8

Thus all legalistic and perfectionist are shut out.

6. This Will of God must be seen in the context of the Grace of God throughout the entire Word of God.

Rom. 12:1-2	Gen. 3:17-21
1 Cor. 8:7-11	Ex. 20:1-17, 24-26
Eph. 4:1	Matt. 5:23-24
Phil. 2:1-8, 4:1-3	Matt. 19:16-26
Col. 3:1-4	Heb. 12:1-3

cf. Deut. 6:5 with 1 Jn. 4:9

Matt. 22:39 with 1 Jn. 4:11

Matt. 7:12 with Phil. 2:3

Note: a. Don't be afraid to find the Lord Jesus in the Old Testament –
everywhere

Cf. Dr. L.S. Bauman on Joseph

b. Only be sure that what you find is true to the historic revelation of
the Son as recorded in the New Testament.

7. This context of Grace is the only environment in which the Christian life can be
fully realized.

In this context of Grace, as Christians:

(1) We grow – 2 Pet. 3:18

(2) We stand – 1 Pet. 5:12

(3) We are built up – Acts 20:32

(4) We are made strong – 2 Tim. 2:1

(5) We are made perfect – 1 Pet. 5:10

(6) We find freedom from the dominion of sin – Rom. 6:14

(7) We find liberty from legal bondage – Gal. 5:1-4

(8) We find a sufficient motive for doing the will of God – 2 Cor. 8:9

(9) We find an enabling power for Christian Living – 2 Cor. 12:9; 1 Cor. 15:10

(10) We find recovery when we fail – Heb 4:16

(11) We find assurance as to the final goal of the Christian life – Acts 20:32

Note: a. See Acts 13:39-43 for the importance of continuance in this context of
grace.

b. See Gal. 4:11 for the reaction of Paul toward those who stepped outside
the context of Grace.

“I am afraid of you”.

X. WHAT IS THE PROPER WAY TO USE THE LAW?

The slanderous charge has been made that in affirming the Christian is “not under law”, we are rejecting a part of Scripture as the Word of God for us. The answer to this charge is threefold:

1. We do not reject the Law. On the contrary, we accept the Law in its totality, including all its elements – moral, ceremonial, and civil – not merely a part of the law stripped of its sanctions, as our opponents are in the habit of doing. They, not we, are the real rejecters of the Law.
2. We accept this entire law as a part of the inspired Word of God, and there for “profitable” for all Christians, to be used for “doctrine”, “reproof”, “correction”, and “instruction in righteousness” (2 Tim. 2:16).
3. We accept this Law as something “good, if a man use it lawfully” (1 Tim. 1:3-11). For the meaning of “lawfully” (nomimos) see 2 Tim. 2:5 according to law. This must mean that it must be used as law, not stripped of its legal penalties. This proper use is further elaborated in the passage.
 - (1) The Law, as law, is not made for a righteous man. This must mean that the Christian should not be put “under” it, for the Christian is “righteous” in relation to the law as law, because in the work of Christ the law was completely fulfilled and satisfied for us in all its demands and sanctions.
 - (2) The Law, as law, was made as an external restraint for the lawless and ungodly. See 1 Tim. 1:9-11 which agrees with Gal. 3:19 as to this purpose of the Law.
4. In Summary: In relation to the Christian, the Law, as law, having been satisfied in Christ, is completely “done away”. On the other hand, the Law, as divinely inspired Scripture, still abides and as such is “profitable” for all Christians in all its parts.

XI. SOME QUESTIONS AND PROBLEMS.

1. It will be said that many professing Christians are not living as they should, and that the Law should be used to remedy this.

- (1) We admit the problem and deplore the situation.
 - (2) But we deny that the Law can make bad men good.
 - Heb. 7:19 – “the Law made nothing perfect”
 - The remedy for sin is not more law, but more grace – Rom, 5:20
 - The Grace of God in Christ came to do what law could not do – Rom. 8:
2. We shall also be told that some may use the truth of Grace as license to continue in sin.
- (1) Here again we admit the problem. Even in the early church there were those who turned “the Grace of God into lasciviousness” (Jude 3).
 - (2) But the basic defect in these men was not merely that they had broken The moral law. In this sense all have sinned. These men were “denying our only Master and Lord, Jesus Christ” (Jude 4 ASV). They were “ungodly” men, not saved men at all. They should be warned of the doom awaiting all such, and urged to flee to Christ from the wrath to come.
3. You will also be charged with antinomianism, if you preach the Gospel of the Grace of God for salvation without the Law.
- (1) This charge is nothing new. Paul was accused of the same thing (Rom. 3:8). Unless you are charged with this sooner or later, you probably are not preaching salvation by Grace.
 - (2) But the charge is false. In the Gospel of Salvation by Grace in Christ, we are honoring the Law and establishing the Law. For our Lord by His death satisfied in full all the Law’s demands. The legalists are the real antinomians, for they either take only one element of the Law, or strip it of its penalties, or relax its demands. To this extend they are against (Grk. Anti) the Law.
4. You will be told that in refusing to put the Christian under law, you are lowering the standards of the good life.
- (1) We are not lowering the moral standards, but actually raising them. See John 15:12
 - (2) It is not the Law, but Christ dying under the law for us and in our stead, who sets the standard of the good life in Grace. See Phil. 2:5 ff.
5. Does not the Bible say we should fulfill the Law of Christ?

- (1) The sole basis for this idea is found in Gal. 6:2

The verb here is very probably future indicative, not imperative. For the textual argument, see Ellicott on Gal. 6:2 Meyer accepts the reading without discussion. So also Nestle's Greek New Testament. Under the influence of legalism, we can account for the change from the indicative to the imperative. Thus we have here a simple statement of fact, not a command.

- (2) Put more important here is the question, what is "the Law of Christ"? Practically all commentators who deal with the question at all, find a reference back to Christ's words in John 13:34 and 15:12. cf. 1 Jn.2:7, 3:11, 23, 4:21, 5:1-3. The "Law of Christ", then is not the Decalogue, nor even the Sermon on the Mount, but the Law of Love, namely, that we should love one another as Christ loved us.
- (3). Note also that this Law of Love is the fulfillment of all other divine law.
Rom. 13:8-10
Gal. 5:14
I Tim. 1:5
- (4). We are commanded to love one another, and this love is the fulfillment of the law, but nowhere are we commanded to fulfill the law.
Cf. Rom 8:1-4 for the proper formula.

"That the righteousness of the law" – a reference to the moral element

"might be fulfilled in us" – passive, not active form.

See Exp. Grk. N.T. – "It is not our doing, though done in us".

6. May not this salvation by Grace without law prove to be dangerous?

- (1) May be dangerous for some people. All divine truth is dangerous to men who resist it. Cf. 2 Cor. 2:15-16, 2 Thess. 2:10-22. All depends on the attitude.
- (2) Salvation by pure Grace is not dangerous for the true Christian. But anything else is dangerous, for the simple reason that only Grace in Christ can break the answer of sin.

See I Cor. 15:56,57

Rom. 6:14

DOCTRINE OF ELECTION

INTRODUCTION

1. A Subject both very simple and very difficult.
2. At least two wrong ways to deal with election:
3. Need great deal of intellectual humility in approach

I. THE BIBLICAL IDEA OF ELECTION

1. Idea appears under various terms:

Jn 15:16 ASV

EPH. 1:4

Col. 3:12

Acts 13:48

Eph. 1:5

2. Idea applied to various personal objects.

1 Pet. 2:6

1 Tim. 5:21

Isa. 45:4

Eph. 1:4-5

Acts 9:15

cf. Jn. 13:18 with 6:70 for (4) and (5)

II. BIBLICAL MEANING OF ELECTION AS APPLIED TO SAVED PERSONS

3. A tentative definition of election: That God, before the foundation of the world, chose all believers to salvation in Christ with all its attendant blessings and obligations.
4. The place of election within the total divine plan (predestination)
 - (1) Predestination refers to the total plan – includes all things.
 - Hence includes both causative and permissive decrees.
 - (2) Election refers to that part of the total divine plan which deals with the saved.

- God predestinates all things – He elects the saved.
- Election deals only with personal beings.
- Election always a causative decree.

III. THE BIBLICAL PROOF OF SUCH AN ELECTION

5. Taught directly in many passages.
cf. Eph. 1:4-6, 11-12 and many others
6. Taught indirectly by implication.
Matt. 1:21
Jn. 17:2

IV. THE BIBLICAL DEFENSE OF THE PRINCIPLE OF DIVINE ELECTION.

- Bible never seeks to soften or modify the doctrine
- 1. Our Lord defends the principle of election from the ordinary facts of human life.
Luke 4:25-27. Note the context.
- 2. Paul defends it on the basis of Biblical History.
Rom 9:6-13. Note peculiar force of argument to the Jew.
- 3. Its ultimate defense rests on the sovereignty of God.
Matt. 19:30-20:16

Note: Many arguments against the principle of election are based on the fallacy that God must treat all sinners alike.
-This takes us back to the question of Grace.

V. THE BIBLICAL GROUND OF DIVINE ELECTION

1. Why did God elect anyone to salvation?
 - This is the crux of entire subject – three possible answers:
(1) God elects those who are good.

(2) God elected those He foresaw would believe.

(3) God elected those He purposed to save through faith in Christ.

- Is the reason in man or in God?

2. Negatively – the Bible teaches:

(1) Election not based on the will of man – Rom. 9:16

(2) Election not based on the works of man – 2 Tim. 1:9

(3) Election not based on the choice of man – John 15:16

3. Positively – the Bible teaches:

(1) The ultimate source of Election is God's grace – Rom. 11:5-6

- can't go back of this

- rules out all merit on part of man

(2) Our election is according to the "good pleasure" and "purpose" of a sovereign God.

Eph.1:5,11

(3) Our election is according to the "foreknowledge of God". I Pet. 1:2

- this foreknowledge is not merely fore-sight. Cf. Amos 3:2

- It is a foreknowledge of special favor toward those whom God in His grace purpose to save.

- Whatever it means, it cannot mean that God elects men on the basis of some meritorious act which He merely fore-sees they will do.

Summary: God's election is of His Grace – this rules out all human merit.

VI. THE BIBLICAL PURPOSE OF ELECTION

- Many find difficulty because they persist in thinking of Election apart from its great ethical and spiritual goal.

1. The elect are always elect to some holy and useful end.

Eph. 1:11-12

I Pet. 2:9

Eph. 1:4

Rom 8:29

John 15:16

2. Nowhere in the Bible are men ever said to be elect to salvation as a mere place of divine favor apart from ethical considerations.

(1) True that men are said to be elect to a prepared kingdom (Matt. 25:34), elect to adoption as sons (Eph. 1:5), and elect to glory (Rom. 9:23).

(2). But all these have ethical implications: the kingdom is a kingdom of righteousness; the adoption is a position demanding a personal holiness and the glory is first of all a moral glory.

(3). The election of God includes both the means as well as the end, both the obligations as well as the blessings.

VII. THE BIBLICAL EVIDENCES OF ELECTION

- How can we know the elect? That we are elect?
- These questions are answered clearly.

1. See Acts 13:48

2. See John 10:27

3. See 1 Pet. 1:2

4. See 1 Thess. 1:3-5

5. see 2 Pet. 1:10 with 5-7

Conclusion: It is nothing but utter folly for any man to regard himself as one of the elect the while he is living in open sin, rebellion and disobedience to the known will of God. This does not mean that one of the elect may not fall into sin, but he will be unhappy and will hear the voice of the Good Shepherd – “My sheep hear my voice”.

VIII. THE BIBLICAL WAY OF TEACHING THE TRUTH OF ELECTION

We should always teach Election in its Biblical context. The method too often

used is to lift the doctrine out of its Biblical seating and connections, and make it the dominating principle of a logical system of theology. The result of this method too often turns a very precious truth into a cold and forbidding thing, paralyzing the springs of Christian joy and effort. Here of all places our pedagogy must be that of the Bible itself.

1. The Bible never teaches Election wholly apart from the universal offer of the Gospel.

Matt. 11:25-28

John 6:37

Rom. 9:16, 19-21 with 10:11-13 cf. Chapters 9 with 10

Note: We should never preach a sermon or teach a lesson on election without offering salvation in Christ to all who hear. “God was in Christ reconciling the world unto Himself” (not merely the elect). Let us beware of beggarly notions of the Good News of the Grace of God.

2. The Bible never brings forth Election until the Gospel has been offered to all, and men have decided for or against it.

Rom. 9 (Election) but see vs. 1-6 for the offer and decisions.

Matt. 11:25-27 (Election) but see vs. (20-24 for offer and decision.

(28-30 for reoffer of Gospel.

Luke 4:25-27 (Election) but see vs. 16-22 for offer and decision.

John 6:35 – offer, 36 for decision, 37a for election

John 6:40 – offer, 41-42 for decisions, 44 for election.

John 10:9 – offer, 19-21 for decisions, 26-27 for election.

Acts 13:44 – offer, 45-48a for decisions, 48b for election.

Rom. 8:28-30 (Election) but note what is first in 28 ARV.

Note: Don’t begin your preaching with Election or Sovereignty of God. Begin with free offer of the Gospel and man’s responsibility first. Then follow with election to those who believe.

3. The Bible never separates God’s Sovereignty from man’s personal responsibility

Rom. 9 and 10 (Explain relation)

1 Pet. 2:6-8 – decisions, responsibility, sovereignty.

Luke 22:21-22 – divine sovereignty, human responsibility.

Note: (1) If you are saved, you dare not take any credit to yourself.

(2) If you are lost, you alone are responsible.

You cannot make a Sovereign God responsible for your lost condition.

4. The Bible never separates Election from its moral and spiritual ends.

- I have already given several texts to show these purposes.

- Men are elected to holiness, service, fruit bearing, etc

- Let us not teach Election in isolation from these ends.

cf. John 8:33, 39 for claim and the true test.

- “What God hath joined together”, etc.

5. The Bible never teaches that men are elected to perdition in same sense that men are elected to Salvation.

Matt. 25:34 with 41

Rom. 9:22 with 23, note carefully the differences.

Rev. 20:11-15, but there is no Book of Death!

Conclusion: The story of the Sheepfold and its Door.

IX. SOME PRACTICAL VALUES OF THIS DOCTRINE.

- We live in a pragmatic age – men ask, not is it true? But dies “it work?”

1. It exalts God.

cf. Rom. 9-10-11 with 11:33-36 – not how great man is!

2. It comforts and encourages the believer.

cf. Rom. 8:28

3. It stiffens the beach bones of men.

cf. Paul – Augustine – Calvin – Knox

- the testimony of Froude as to the effects of Calvinism.

- a stern creed, but these men were afraid of nobody!

4. It sometimes cuts the ground from beneath self-sufficient men who think they can temporize with God.

Illus: Man at S. Church – indifferent to Gospel.

X. SOME QUESTIONS AND PROBLEMS

1. Why doesn't God elect all men?

(1) God certainly has good and wise reasons for what He does.

- We may not know all these reasons.
- But see Paul's remarkable statement – 1 Tim.1:15-16
- cf. Strong, "The uses God can put men to may have something to do with His choices".

(2) When the Books are finally balanced and closed, we shall find:

- a. That God has saved more souls than we had ever dreamed.
- b. That He has saved all who could be saved consistent with His own Wise and holy purposes for a redeemed humanity.
 - Now we know in part. Some day we shall know more fully.
 - Until then, let us walk by faith, believing His word, fully assured that the Lord of all will do justly.

2. It is not just for God to elect some and not others.

(1) Salvation is not a matter of Justice. If it were, no one would be saved.

(2) If God had saved no one, He would have been perfectly just.

(3) Election shuts no one out of heaven. "Whosoever will"

See the mother of Matt. 15:22-28

3. Doctrine of Election will discourage efforts to win the lost.

(1) Ought to stimulate such work – because without election all would be lost - our only hope is in a sovereign God of Grace.

(2) It is our duty to bear the testimony: whether men accept or reject it.
Ezek. 2:7, 2 Tim 2:10

(3) God elects the means as well as the end: If God has elected some in Africa, He also has elected someone to go there with the message.

4. Election encourages sinners to sit down and do nothing.

(1) If men neglect – it is certain they will be lost.

(2) Any man can prove he is one of the elect by believing and obeying the Gospel there is no other way.

5. Election makes Christians proud and Pharisaical.

- (1) Actually it humbles the true Christian. All he is and has is only by the Grace of sovereign God.
- (2) A proud and haughty spirit is a sure mark of the non-elect. Matt 3:7-9.

6. How can we reconcile divine election with Human Freedom?

- (1) This problem is not peculiar to Christianity.
 - same problem in another form exists in Science and Philosophy.
 - under other names – Determinism and Indeterminism.
 - in a world of natural law, how can there be any freedom?
- (2) Kant, great philosopher, argued the problem was insoluble
 - As a scientist accepted Determinism.
 - As a Moralist had to have freedom, and hence assumed it without scientific proof.
- (3) Modern physicists: Some think they may have found an area in material universe where freedom may exist.
 - cf. the unpredictable electron – only uncertainty.

7. Since men bound by sin are not free, how can any sinner accept the Gospel?

- (1) One view is that since man is enslaved by sin, he cannot accept Christ until God regenerates him. Man does not believe in order to be born again. He is regenerated in order that he may believe!
- (2) Another possible view is that although man is bound by sin, unable to act on the basis of good motives, he is perfectly capable of acting on the basis of selfish motives. Hence, although he hates God and loves sin, he may also fear punishment. Such a motive, though selfish, may lead him to come to Christ for escape, and later when born again learn to love Christ for Himself.

DOCTRINE OF CALLING

Introduction

1. Calling is very closely connected with the doctrine of Election.
Rom. 8:30 “whom He did Predestinate, them He also called”
2. The question here might be stated as follows: I came to Christ for salvation- but why and how did I actually come? To this several answers have been made:
 - (1) I came by myself (pelagian)
 - (2) I started to come and God helped me (Semi-Pelagian)
 - (3) God started to bring me and I cooperated (Arminian)
 - (4) God brought me and I did not resist (Lutheran?)
 - (5) God brought me to Christ (Calvinism)

I. THE BIBLE SPEAKS OF A “CALL” OF GOD WHICH INVITES ALL WHO HEAR TO COME FOR SALVATION.

Isa. 55:1

Matt. 11:28

John 7:37-38

Rev. 22:17

1. This “call” may be resisted and rejected.

Matt. 22:1-6

Matt 23:37

Acts 7:51

Heb. 4:6-7

2. For rejecting this “Call”, men are held responsible and punished.

Matt. 22:7

Heb. 12:25

2 Thess. 1:7-9

3. The fact that men are punished for rejecting this “call” proves that it is a genuine order of salvation, not merely a sham.

- And if it is a genuine offer, then our Lord’s work on the cross must have been unlimited in its reach and value.

- If Christ died only for the elect, then this “call” extended to all men is nothing but a hypocritical sham.

II. THE BIBLE SPEAKS OF A “CALL” WHICH NOT ONLY INVITES BUT ACTUALLY BRINGS SINNERS

To Salvation.

Rom. 8:28, 30a

1 Cor. 1:26

1. This “Call” always accomplishes its purpose.

Luke 14:15-23

2. Yet this “call” does not violate man’s freedom, nor force him to come against his will.

Acts 16:14

John 6:45

Phil.2:12-13

3. The reason for this “call” is God’s eternal purpose toward us in Christ Jesus, not any works of ours.

2 Tim. 1:9

4. This “Call” of God is certain as to its final issue.

1 Thess. 5:23-24

Rom. 8:30b

5. But its certainty does not relieve those called of their personal responsibility.

1 Tim, 6:12

2 Pet. 1:10

Rev. 17:14

III. THE MEANS THROUGH WHICH GOD EXTENDS THIS EFFICACIOUS “CALL” TO SALVATION:

1. The instrument of this “Call” is the Gospel.

2 Th. 2:14

2. The efficacious power of this “Call” is in the Holy Spirit.

1 Th. 1:5

- (1) The Gospel “came not in word only” (the universal call)
- (2) “But also in power and in the Holy Ghost.” (the efficacious call)

IV. THE GLORIOUS NATURE OF THIS “CALL”.

1. As to its source, it is a “Heavenly Calling” - Heb. 3:1
cf. Heb. 12:18-29

2. As to its Blessings, it is a “High Calling” - Phil. 3:14

We are called:

- (1) To freedom from Law - Gal. 5:13
- (2) To belong to Jesus Christ - Rom. 1:6
- (3) To the peace of God – Col.3:15
- (4) To the fellowship of God’s Son - 1 Cor. 1:9
- (5) To God’s Kingdom and Glory - 1 Th. 2:12

3. As to its Responsibilities, it is a “Holy Calling” – 2 Tim. 1:9

It is a call:

- (1) To be saints –Rom. 1:7
- (2) Out of darkness into God’s light -1 Pet. 2:9
- (3) Unto holiness - 1 Th. 4:7
- (4) To follow Christ as an example -1 Pet, 3:21-23
- (5) To walk worthily of our calling - Eph. 4:1

CONCLUSION:

1. See Matt, 22:1-14 for a perfect parabolic outline of our entire study.
 - (1-4) - the Gospel call
 - (5-6) - the decision (here it is adverse, as always apart from the special working of a sovereign God)
 - (7) - human responsibility
 - (8-10)- the special call

(11-13)- the human responsibility

(14)- the doctrine of election

2. Some day these doctrines are divisive

This is true, but all truth has this effect.

It has always been so.

cf. John 6:26-30, 37-41, 47-52, 58-60, 64-66, 67-69 .

3. Some argue that God is not just in extending this special call to some and not to others.

(1) But to some, God has not brought a call of any kind.

(2) Remember the special call does not shut out any man.

(3) Remember, if you find fault with God on this point, you are finding fault with Him for saving you because He doesn't save all.

(4) Remember God's last word in Bible is not about election or a special call, but a gracious call to all men – Rev. 22:17.

DOCTRINE OF REPENTANCE

I. THE OLD TESTAMENT WORDS

1. Nacham – to pant or sigh –Hence to lament or grieve
Translated “repent” about 40 times.
Used nearly always of God. But see Job 42:6.
Probably should be translated “grieve” instead of “repent”.
If it has any valid place in New Testament repentance, it refers to the emotional element.
2. Shubh – to return again or turn
Translated “repent” only three times
Translated “turn” 185 times – “return again” 369 times
Probably the idea belongs properly to Conversion, not New Testament repentance.

II. THE NEW TESTAMENT WORDS

1. Two Greek words are translated “repent” in New Testament.
 - (1) Metamelomai - “a feeling of concern or regret”
8 times in New Testament
In Sept. used to translate Nacham (Thayer)
 - (2) Metanoeo – “to change the mind”
60 times as verb and noun in New Testament
In Sept. as few times for Nacham
2. Meiamelomai describes an element always present in true repentance, but which alone may not always lead to it.
 - (3) In Matt. 21:29 it leads to true Repentance.
 - (4) In Matt. 27:3 it leads only to remorse.
3. Metanoeo describe true Repentance in its New Testament sense, and is used to indicate two different experiences:
 - (1) In Acts 3:19 it refers to that Repentance in which the sinner comes

to Christ for salvation.

- (2) In Rev.3:19 it refers to that Repentance in which the wandering child of God comes back to his Father

Note: The first experience is once for all, never repeated. The latter may occur often. It explains Luke 15:7 and the central idea of the entire chapter.

III. THE NATURE OF TRUE REPENTANCE

1. The essence of Repentance is “Change of Mind” .
 - not merely a change of opinion, but if the mind itself.

(3) Negatively, it is away from sin (not merely about)
Grk. Prep. ek in Rev. 9:21
Grk. Prep. apo in Heb. 6:1

(2) Positively, it is toward God.
Grk. prep. eis in Acts 20:21
2. This change of mind is preceded by a knowledge which is convincing
Matt. 11:21
Note: But such knowledge does not always result in Repentance. Luke 16:30-31.
3. This change of mind is accompanied by godly sorrow for sin.
Matt. 11:21
2 Cor. 7:9
Note: Not mere regret, shame, fear, or remorse. (Ihus.)
4. This change of mind produced a genuine change of life in the abandonment of sin and doing right.
Matt. 3:8
Acts 26:20
Note: see 2 Cor. 7:8-11 for knowledge, sorrow, and change.
5. It is a change of mind given by God, yet it is spoken of as man’s act.
Acts 5:31, 11:18, 2 Tim. 2:25 – the gift of God.
Luke 13:3 and many other texts – man’s act.
Note: Repentance is man’s own act performed under the influence of and by the power of God.

IV. RELATION OF REPENTANCE TO FAITH AND CONVERSION.

1. Repentance is associated with both:

Acts 20:21
Acts 3:19

2. Then mentioned together, Repentance always put first.

Matt. 21:32
Mark 1:15
Heb. 6:1
See also texts under 1 above.

3. These three are not three steps but three aspects of one act of the soul.
Strong makes Repentance and Faith the two elements in Conversion.
But I prefer my own statement a better psychological account.

Illus.

4. Faith is certainly the more comprehensive act. Why?

Illus.
cf. Jonah 3:5 with Matt, 12:41
cf. the simple “believe” of John’s Gospel, no mention of Repentance.

V. THE DISPENSATIONAL ASPECTS OF REPENTANCE

1. Repentance seems most prominent in Old Testament, Synoptic Gospels, and Acts.
Explain:

2. In John and Epistles, faith is emphasized rather than Repentance.
Explain:

VI. THE PREACHING OF REPENTANCE

1 . Repentance should be preached to all men.
Luke 24:47
Acts 17:30
Rom 2:4
2 Pet.

2. The motives to be used in preaching Repentance.
(1) Great blessing of salvation

Subject 4- Salvation and the Christian Life - Doctrine of Repentance

Luke 3:3, Acts 2:38

(2) Longsuffering and goodness of God.

Rom. 2:4

(3) Divine Judgment

Acts 17:30-31

(4) Chastening of God.

Rev. 3:19

Note: The needs of our hearers should guide us.

VII. PROBLEMS AND WRONG VIEWS

1. Does God ever reject those who desire to repent?

cf. Heb. 12:17 in ARV

2. The Roman Catholic error: (1) Contrition (2) Confession (3) Satisfaction

- Confuses Repentance with what it produces.

- Leave out the heart of it – what?

DOCTRINE OF FAITH

INTRODUCTION:

1. Faith is the first and supreme duty of man.
Heb. 11:6
John 6:28-29
1 Cor. 13:13
2. Christians are said to be “believers” - not “repenters” or “converts”
Acts 5:14, 1 Tim. 4:12

I. THE NEW TESTAMENT WORDS AND THEIR USAGE

- noun “pistes” – translated “faith” except once in A.V.
 - verb “pistueo” – translated “believe” generally.
1. They are used in three general senses:
 - (1) A Quality – that which makes one worthy of belief.
Rom. 3:3 – rare cf. A.R.V.
cf. O.T. Aman – faithful
 - (2) An object - that which is believed.
Jude 3
Gal. 1:23
 - (3) The Act of Belief – (or state) many times
Acts 16:31
 2. As an Act, the terms are used in four different things:
 - (1) Intellectual Assent – short of saving faith.
John 8:30-31 with 44
 - (2) Faith to work miracles.
Luke 17:5-6
 - (3) One of the gifts of the Spirit.
1 Cor. 12:9
 - (4) Act of believing on Christ for salvation (soteriological)
so most of the texts – saving faith
- Note: This is the subject of remainder of this study.

II. THE NATURE OF SAVING FAITH

1. Negatively:
 - (1) Not mere intellectual assent – (Rationalist view)

Subject 4- Salvation and the Christian Life - Doctrine of Faith

Acts 8:13 with 8:21

Note: But there can be no saving faith without it.

(2) Not a kind of meritorious work – (Romanist view)

Rom. 4:4-5, 16

But cf. 1 Thess. 1:3 – Faith works, but is not a work.

Christ, not Faith, is our Savior.

But He saves us through faith.

(3) Not a kind of mystical Grace imparted to a passive soul (Quietist view)

- His represents faith – of. Anderson

- Based on faulty interpretation of Eph. 2:8 – cf. Robertson, Word Pictures

- Believing not a psychological impossibility for man.

- Problem is moral, not mental – man can believe – 2 Thess. 2:11-12

2. Positively:

(1) Saving faith is way of receiving salvation from God through Christ.

Eph. 2:8, John 3:36, Acts 16:31

“Faith is the hand of the heart” (Godet)

(2) Saving faith is man’ act performed under the power of the Spirit.

1 Cor. 12:3

(3) Saving faith a single act of the whole man.

Rom. 10:9-10. Explain “heart”

3. An Analysis: three distinct elements:

(1) Belief – “I believe” the truth about Christ (Intellectual assent)

1 Cor. 15: 1-5

1 John 5:1

(2) Appropriation – “I take” – Christ as my Savior

John 1:12 – “lambano” – not merely accept

cf. Jn. 6:54 and 35,44 – “Come”, “take”, “eat”.

(3) Committal – “I commit” – my soul to Christ.

2 Tim. 1:12

cf. Usage in Jn.2:24

Lk. 16:11

cf. prepositions used with pisteuo – eis, eu , epi

Notes:

a. See John 1:12 for all three elements:

b. The three great affirmations of saving faith:

c. If “trust” is used for (3), should be “entrust”

d. These three elements are presents in every act of saving faith – perhaps not consciously present – Illus. of boat.

e. Be careful to emphasize all three elements in preaching.

- needs of hearers should guide
- guard against lop-sidedness
- f. W.C. Robinson on “The Certainty of the Gospel” – “Faith is the willingness to let God do all the savings.” unlimited

III. THE OBJECTS OF SAVING FAITH.

Faith must have an object known to some extent – cf. John 9:36

1. The word of God written (Immediate tangible object)
 - 1 Thess. 2:13
 - Faith not a magic which operates without an intelligible medium.
2. The historical facts concentrating Christ (Mediating factual object)
 - 1 Thess. 4:14
 - Rom. 10:9
3. Christ Himself as Lord and Savior (Ultimate spiritual object)
 - Acts 16:31, etc.

Notes:

- a. Note the movement of Faith – the Word, the Facts, Christ.
 - John 17:20 – word
 - John 20:30-31 – facts
 - John 112:44 – Christ
- b. Christ Himself is the great ultimate objects of faith.
 - John 5:39 ARV
 - cf. Verified in Hasting’s Bibl Encyc., quoted by McClain in Bib. Sac.

IV. ORIGIN AND FOUNDATION OF SAVING FAITH

1. Negatively:

- (1) Not merely a product of sense experience
 - 1 Pet. 1:8
 - 2 Cor. 5:7
 - Matt. 16:17

Note: Miracles alone cannot produce saving faith – Acts 8:13 ff.

- (2) Not merely the product of historical evidences
 - Acts 26:26-28
 - May be convinced, but not saved.
 - Historical evidences give us reasons for believing, but not

Salvation

- (3) Not merely the product of human reason

1 Cor. 1:21

1 Cor. 2:4-5

Note: ability and limits of reason

2. Positively:

- (1) Saving Faith is man's response to the message of God's Word under the power and influence of the Holy Spirit.

Rom. 10:17 – the word man hears also produce his response

cf. Jn. 5:25 for two kinds of hearing

1 Cor. 12 :3

Note: Three things to do - preach the Word, pray for the Spirit to use the Word, call upon men to believe.

- (2) Saving Faith is based on the testimony of God concerning His Son.

1 John 5:7-9,13

- (3) Saving Faith is sustained by the power of God.

1 Cor. 2:5

3. This view does not exclude sense experience, historical evidences, or the powers of reason.

- The Word of God gives us the facts of Christianity. But consider:

- (1) These were originally facts of sense experience.

John 20:27-29

2 Peter 1:16-18

1 John 1:1

- (2) They were facts verifiable by historical evidence.

Luke 1:1-4

- (3) They were facts intended to convince man's reason.

John 20:30-31

Note : But these alone cannot produce the response of saving faith no matter how clever we become, Matt. 16:17.

V. THE GROWTH AND VERIFIATION OF SAVING FAITH

1. It is possible and normal for faith to grow.

2 Thess. 1:3 “your faith groweth” – How?

- (1) In sense of increasing knowledge -
 - believe more because know more
 - no use to pray, “Increase our faith” if no growth in spiritual knowledge.
- (2) In sense of increasing trust.
 - We have entrusted our souls to Christ.
 - Our feeling of trust deepens as we know Him better.

2. Saving Faith constantly verifies itself in Christian experience.

1 John 5:10 - evidence of the inner witness

2 Tim. 1:12 – evidence of experimental knowledge

Heb. 11:1 – evidence of faith itself.

Note: Can’t verify your faith until you have faith.

- Must get into the boat before you have prove it is a good boat.
- “Come” – “taste” - then “see”

VI. RESULTS AND EVIDENCES OF FAITH

1. Confession of Christ as Lord

(1. Evidential

Rom. 10:10 – cf. the two orders (2. Chronological
cf. John 12:1:2-43

2. Obedience

Rom 1:5 ARV

cf. 16:26 for same Greek construction

3. Works of Righteousness

Gal, 5:6

Jas. 2:17, 26

4. Development of Christian virtues

2 Peter 1:5-7 ARV

5. Victory over the world

1 John 5:4

6. Unspeakable Joy

1 Peter 1:8

7. Continuance in the Faith

John 8:31

1 Cor. 15:2

VII QUESTIONS

1. Is true faith possible without full assurance?
 - not saved by your faith in faith
 - but by faith in Christ
 - we should have assurance
2. Does each part of our salvation require a new act of faith?
 - (1) We are justified when we believe. Must the blessing of sanctification be secured by a second and comparable act of faith? etc.
 - (2) Certainly our total salvation is by faith, but the faith that lays hold on Christ also at the time possesses all blessings in Him.
 - (3) Of course, there is a sense in which we possess our possessions by faith, but they are ours when we receive Christ. As we learn what we have in Him, we must believe that we have them.

DOCTRINE OF CONVERSION

I. THE BIBLE TERMS AND THEIR MEANING

1. New Testament words

(1) Epistrepho – to turn back – Acts 3:19

(2) Apostrepho – to turn away from – Acts 3:26

- translated by “convert” and “turn” – “turn” generally in ARV

- good illustration of meaning – John 21:20

2. Old Testament word

Shubh – to turn back – translated generally “turn”.

II. NATURE OF CONVERSION

1. Conversion is a “turning” with two distinct aspects:

(1) Away from sin – Acts 3:26

(2) Toward God – Acts 9:35

- Both in Acts 14:15 – Epistrepho with apo and epi

- cf. also Acts 26:18, Thess. 1:9

- presupposition of the doctrine of conversion is that man by nature and practice is going away from God toward evil.

2. Conversion appears in Bible both as man’s act and God’s work

(1) Man is commanded to “turn” – Ez. 33:11

(2) God “turns” man – Luke 1:16

cf. Jer. 31:18-19

3. Conversion in Bible describes two types of Christian experience

(1) The initial experience of the sinner turning to God for salvation.

Acts. 3:19

Acts. 11:21

(2) The experience of the wandering Christian who from his sin back to his Father

Luke 22:31-32

Notes : a. The first experience never repeated. The second may be many times.

b. In popular speech, “Conversion” generally refers to the first.

III. RESULT OF CONVERSION

1. Sins blotted out – Acts 3:19
2. Inheritance – Acts 26:18
3. Spiritual discernment – 2 Cor. 3:16
4. A new service and hope – 1 Thess. 1:9-10

IV. QUESTIONS:

1. How is word used in James 5:19-20?
 - (1) “Brethren” indicates a saved person.
 - (2) “Death” is physical death.
 - cf. use of “soul” for the person – Acts 2:41 and O.T.
 - the context of Jas. 5
 - doctrine of chastisement – 1 Cor. 11:27-30

DOCTRINE OF UNION WITH CHIRST

INTRODUCTION

1. A greatly neglected truth.
2. The fundamental blessing of salvation.
3. “Central truth of all theology”.

I. THE FACT OF THE BELIEVER’S UNION WITH CHRIST.

1. This union – taught by striking statements and expressions.

Rom. 8:1

John 12:23

1 Cor. 6:17

Eph. 2:10

Col. 2:7

Rom. 6:5 ARV

Col. 2:6

2. This union – also indicated by various figures and illustrations.

Eph. 2:20-22

Rom. 7:1-4

Rom. 5:12-21, esp.14

John 6:51-56

John 15:5

Eph. 1:22-23

John. 17:21

3. This union – also symbolized by certain Biblical forms.

Rom. 6:1-5 – Baptism – symbol of union by entrance into Christ.

1 Cor. 10:16-17 – Communion – symbol of union by Christ entering us.

Jude 12 ARV – Love feast – symbol of union by marriage

cf. Rev. 19

II. THE NATURE OF THIS UNION WITH CHRIST.

1. Supernatural Union – Jn. 14:23

different from the natural union – Col. 1: 16 ARV

2. Vital Union – 1 John 5:11-12

3. All – inclusive Union – 1 Cor. 6:15,17
4. Inseparable Union – Rom. 8:38-39
5. Mysterious Union – Eph. 5:31-32

III. RESULT OF THIS UNION WITH CHRIST.

1. Result to the Christian:

(1) Secures our participation in all the spiritual blessing in Christ:

Eph. 1:3
Rom. 8:2
2 Cor. 5:21
Rom. 8:10-11
2 Cor. 5:17
1 Cor. 1:30
Rom. 8:17
Rom. 7:4
John 14:13

(2) Secures for us complete identification with Christ in His redemptive work.

Gal. 2:20
Col. 2:20
Rom. 6:4
Eph. 2:5 ARV
Eph. 2:6a
Eph. 2:6b
Col. 3:3
Col. 3:4

(3) Secures for us an ideal completeness in Christ.

Col. 2:10

(4) Secures for us a vital union with all other believers.

Gal. 3:28

3. Result to Christ Himself.

- (1) Secures for Him an inheritance – Eph. 1:11,18
- (2) Secures for Him a body – Eph. 1:23
- (3) Secures for Him an evidence of His Deity and Divine Mission

John 17:20-21

John 17:10

IV. EVIDENCES OF THIS UNION WITH CHRIST

- 1. The outward evidence
 - 1 John 3:24
- 2. The inward evidence
 - 1 John 3:24

V. THE GREAT PRACTICAL APPEAL OF THIS TRUTH

Gal. 2:20 + 3:1

- 1. Union in His Death – antidote for legalism.
- 2. Union in His Resurrection – antidote for worldliness.

DOCTRINE OF JUSTIFICATION

I. THE PLACE OF JUSTIFICATION IN THE BIBLE

1. Historically, Justification rises out of God's way of dealing with Abram.
Gen. 15: 6 - all three elements present
cf. Num. 23:21 and Psa. 32:2
2. Later Justification is given important place in certain prophecies.
Isa. 43:23-26
Isa. 45:21-25
Isa. 53:11
Jer. 50:20
Hab.2:4
3. The truth of Justification is found in teaching of Christ.
 - Implicitly in many texts – Jn. 3:18, 5:24
 - Clearly in Luke 18:9-14
4. In writing of Paul Justification is most fully revealed.
cf. especially Romans and Galatians
Paul regards it not new, but ancient truth
cf. Rom. 1:17 with chapter 4 for illustrations

II. MEANING OF THE TERM “JUSTIFY”

1. The words: Heb. tsadak - Grk. dikaioo
The nouns refer basically to “righteousness”
2. Negatively, “to Justify” does not mean to “make righteous”
Prov. 17 :15
Luke 7:29
3. Positively, “to Justify” mean “to declare and treat as righteous”
Deut. 25:1
I Tim. 3:16

Notes: a. Godet says never in all Grk. literature is “dikaioo” used to mean to make one righteous.
b. This declarative meaning is exactly in accord with the common use of English word “Justify.” Explain.

III. THE GREAT PROBLEM OF JUSTIFICATION

This problem lays the Biblical background for whole doctrine.
It is a moral and ethical problem with three aspects:

1. The sinful character of all men – Rom. 3:21
- no problem to justify righteous men
2. The non-relaxable nature of the moral Law – Rom. 2:12-13
- cf. Kant's "Categorical imperative"
3. The Holy and Righteous character of God – Hab. 1:13
- His very nature makes it impossible for God to overlook sin.

Note: argument –

IV. THE DIVINE SOLUTION OF THE PROBLEM

The Question – How can a Holy God justify the ungodly?

1. There had to be a moral basis.
 - For God to justify sinners without such a basis would wreck the moral order of the universe.
 - The hardest thing ever attempted by an Infinite God.
cf. Job 9:2 ARV

2. Negatively – What this basis could not be:

(1) Could not be on basis of man's own character

Psa. 130:3

Psa. 143:2

Isa. 5:20

(2) Nor on the basis of man's observance of the Law.

Rom. 3:20

Gal. 3:11-12

(3) Nor on the basis of any religious rites done.

Rom. 4:9-11

(4) Nor on the basis of God's love for man.

- Love which winks at sin is not true love.

- (5) Nor on the basis of God's pity for man's helpless condition.
cf. the patricide's plea

3. Positively – What the Divine Basis was:

God justifies the believing sinner on the basis of that satisfaction rendered fully to the Divine moral law by God's own Son when He died for our sins in stead upon the cross. (very important)
Rom. 3:20-26 – Explain

4. The Logic of Divine Justification

- (1) Two ways of meeting the demands of the Law: Either keep it perfectly, or pay the penalty for breaking it.
- (2) The first we have not done – the second we cannot do.
- (3) Christ on the cross satisfied all the demands of broken law. He could do this because He was an infinite person without sin.

V. THE METHOD OF SECURING THIS JUSTIFICATION

1. Christ on the Cross paid the debt and thus produced an infinite value sufficient for all sinners.
2. The Question - How can this value become mine?
3. The Answer- By Faith - Gal. 2:16 etc.
-Thus the sinner is Justified by the Death of Christ as to the basis and by faith as to its appropriation.

VI. THE RESULT OF JUSTIFICATION

Some call Justification the initial Blessing of Salvation.
It is this and much more –

1. Justification brings all the other Blessings of Salvation.
cf. Rom. 5:1 and 9
2. Justification brings pardon but infinitely more.
- Not only release from penalties of Law.
- But treated as if we had never sinned.
3. Some theologians confuse Justification with its results.
cf. R.C. system

VII. THE GUARANTEE OF OUR JUSTIFICATION

Question – will it hold good

4. Guaranteed by the Resurrection of Christ

Rom. 4:24-25

2. See Paul's Challenge to the universe

Rom. 8:33-34

VIII. THE FOUR GREAT ASPECTS OF JUSTIFICATION

1. Justification by Grace – Rom. 3:24 = Its Source
2. Justification by Blood – Rom. 5:9 = Its Basis
3. Justification by Faith – Rom. 3:28 = Its Reception
4. Justification by Works – Jas. 2:24 = Its Evidence

IX. PROBLEMS

5. See Exo. 23:7 – Explain:
2. See Jas. 2:14-26 ARV – Explain:

DOCTRINE OF REGENERATION

Introduction

1. The providence of God in securing historical emphases on neglected doctrines.
2. Regeneration – both an essential doctrine and an essential experience.

I. MEANING AND USAGE OF THE TERM

1. The English word: “Re-generation” – Regenerated again.
- Occurs twice in N.T. – Matt. 19:28, Tit. 3:5
2. The Greek word: “Palin-genesia” – again – born.
- cf. texts above.
3. The term is used in two senses in these texts:

(1) Regeneration of the person – Tit. 3:5) Explain
(2) Regeneration of the world - Matt. 19:28	
4. Other terms used of Regeneration of persons:

Born, begotten, created, new heart, new creation, life, etc.

II. THE UNFOLDING OF THE DOCTRINE OF REGENERATION IN SCRIPTURE.

1. Anticipated in David’s penitential prayer – Psa. 51: 10
 2. Predicted as future experience for Israel – Ez. 11:19-20, 36:24-30,
Jer. 32:38-40
 3. Holds prominent place in teaching of Christ – Jn. 3:1-12, texts on “Life”.
 4. Most fully developed in John’s writings – cf. First Epistle and his Gospel.
- Note: God does not ignore distinctive personalities in making known the various truths of Revelations:
cf. Paul, John, James

III. BIBLICAL BACKGROUND OF DOCTRINE OF REGENERATION.

1. Back of the Bible doctrine of Regeneration stand four assumptions:
(1) Man is dead spiritually.
(2) Man is not God’s child spiritually.

- (3) Man is blind to spiritual things.
- (4) Man of himself is totally unable to change his spiritual condition.
- 2. These assumptions explain the tremendous urgency of our Lord's words:
 "ye must be born again".
- 3. This background is essential for the proper understanding of the Bible doctrine of Regeneration.
 - Those who deny any of these assumptions will not be able to accept Regeneration or understand it.

IV. THE NATURE OF REGENERATION

- 1. Regeneration is described as a New Birth.
 - cf. the Greek term under I.
 - also Jn. 3:3 ARV margin
- 2. Regeneration is a work of God by which the believer is brought into a new life, with new relationships, new tendencies, new adjustments, and a new vision.
 - 2 Cor. 5:17 ARV
 - Jn. 3:6-7
 - Jn. 1:12
 - 2 Pet. 1:4
 - Ezek. 36:26
 - Eph. 4:23-24
 - Jn. 3:3
- 3. Regeneration is not a process, but an instantaneous work.
 - cf. the term "Birth" – an event
 - Jn. 5:24, Luke 23:39-43

Notes: a. Certain types of religious education go wrong here:
 Explain:

b. The element of truth present in these types :
 Explain:

c. True Christian education has two goals:
 (1) Bringing unsaved to experience of new birth.
 (2) Development of the new life which came through Regeneration .

- 4. Regeneration is a supernatural work of God wrought beyond the range of human cognition.
 - cf .John 3:8

(1) We know the new birth only by its effects.

(2) No purely naturalistic explanation has ever accounted for the effects of the New Birth.

5. The New Birth is a work always wrought in union with Christ, and is inseparable from Him.

2 Cor. 5:17

Eph. 2:10

Note: Might bring together all the psychological elements of the New Birth, but never get a New Birth apart from Christ. No other religion has a true New Birth.

V. THE WORK OF REGENERATION: MEN ARE SAID TO BE –

1. Born of God – God is author.

Jn.1:12-13

cf. 1 Cor. 3:6-7

2. Born of the Spirit – Holy Spirit is agent

Jn. 3:8

3. Born through the Word – the Instrument

1 Pet. 1:23-25

cf. Jas. 1:18, 21 ARV marg.

2 Pet. 1:4

Problem: John 3:5 – “Born of water”?

VI. THE EVIDENCES OF REGENERATION

If Regeneration is only known by effects, how can I know? Others know?

1. Internal Evidences

1 Jn. 5:1

John 8:42

Rom. 8:16

1 Jn. 3:14

2. External Evidences

1 Jn. 2:29

” 4:7

” 5:4

” 5:18

- Notes: (a) This external evidence not recognized by the world. I Jn. 3:1
(b) People argue we cannot know we are born again until the effects begin to appear. But cf. 1 Jn. 5:1
(c) Teach your converts this – not to wait for a “feeling”

VII. THE DIVINE PURPOSE IN REGENERATION

1. To be first fruits of His creatures.
Jas. 1:18
2. To bring us into an inheritance.
1 Pet. 1:3-4
cf. Rom. 8:17
3. To produce good works through us.
Eph. 2:10
4. To give us now the earnest of what we shall be.
1 Jn. 3:2

VIII. PROBLEMS

1. What is this new life or nature we get in Regeneration?
cf. Strong's view 824-825

DOCTRINE OF ADOPTION

INTRODUCTION

1. Some theologians have not given “Adoption” any special place or treatment. Some, like Strong, regard it as merely an aspect of Justification. Some of the Fathers and Roman Catholics confused it with Regeneration.
2. The confusion of Adoption with Justification may be due to the fact that both are legal or declarative acts of God, But they differ in what they secure for the believer. Justification secures Righteousness for sinners. Adoption secures Sonship for servants.
3. The confusion of Adoption with Regeneration is less excusable. Adoption is a declarative act. Regeneration is a work. Some who have confused the two were led astray by failure to distinguish between the words “child” and “son” in the N.T. Regeneration does make us children of God. But Adoption makes us “Sons” of God. The two words are not synonymous in the N.T.
4. On this point, our A.V. has seriously obscured the doctrine for the English reader. It puts “child” for “son” in a number of texts. This is righted by the A.R.V. If you are use the A.V., you should mark all these changes.

I. THE MEANING AND USAGE OF THE WORDS

1. ADOPTION

- (1) The Greek word is *huiothesia*. It occurs five times only in Paul’s Epistles. (Rom. 8:15, 6:23, 9:4, Gal. 4:5, Eph. 1:5). It is a compound of *huios* (son) and *tithemi* (to place), and means to place as a son. It is translated always “Adoption” which was doubtless the best English word available, but because of popular usage, it needs explanation.
- (2) Usage of *huiothesia* in N.T. times. Its background of Roman law and custom is referred to in Gal. 4:1-2. At a certain time the male child with appropriate ceremony was formally and legally “adopted”, that is, placed in the position of a Son and given all the privileges of a Son. Adoption did not make him a child. He was born a child. But it placed him in the legal position of a son. cf. Meyer on Gal. 4:1 ff.
- (3) Our popular use of word “Adoption.” This is not same as in the Bible. To us a son by “adoption” is not a child by birth. But in the Bible, a son of God by adoption is always a child of God by birth. We never adopt our own children. God never adopts any others.

2. SON

Since Adoption is literally Sonship, we must examine the word “Son”.

- (1) Greek word is “huios”. It is translated in N.T. by “son” and “child”. (“child”-50 times, “son”-120 times, as applied to man.) This was unfortunate, for these words are not synonymous in the N.T. We become children of God by the New Birth. But we become sons of God by Adoption. “Child” describes our life relation to God. “Son” describes our legal relation to God.
- (2) Some corrections should be made.
 - In John 1:12-13, change “sons” to “children”.
 - In Gal. 3:26, change “children” to “son”.
 - In Eph. 1:5, change “children” to “sons”.
 - In Luke 20:36, change “children” to “sons”
 - In Matt, 5:9, 45, change “children” to “sons”.
- (3) Usage of the name “Son” in the Bible.
 - Mark 1:1 – Christ is the only begotten (essential) Son.
 - Job 1:6 – Angels are created Sons.
 - Luke 3:28 – Adam was a created Son.
 - Rom. 9:4 – Nation of Israel was an adopted Son.
 - Gal. 3:26 ARV – N.T. believers are adopted Sons.We deal with only the last in this study.

II. THE GENERAL NATURE OF N.T. “ADOPTION”.

1. It is a declarative act of God wherein He places the believer in the legal position of a Son, with full possession of the rights of his inheritance in Christ. (cf. meaning of term under I).
2. It is based on the Redemptive work of Christ (Gal. 4:5). This Redemption Satisfied all the legal requirements of such an act; freed us from the bondage of the Law.
3. It is received by faith on man’s part (Gal. 3:26 A.R.V.) It is not a second blessing, but is ours when we believe on Christ.
4. It is bestowed by Divine Sovereignty on God’s part (Eph. 1:5 A.R.V.). We enter the Father’s house and family as sons, and find our place there has been marked out from all eternity. It represents an expression of the eternal impulse of Divine Fatherhood.

5. Its ultimate purpose is the exhibition of the Glory of God's Grace (Eph. 1:5 ARV). In sinners made sons, there will be displayed throughout eternity what the Grace of God can do.
6. Adoption is a distinctively N.T. blessing. It could not be given until Christ died – Gal. 4:4-5. Before the Cross, the saved were Justified by God, but not placed as sons of God.
7. Question: Did the O.T. Saints receive the blessing of Adoption after the Resurrection? Are they denied Sonship because they lived before the Cross? The effect of Sonship is freedom from bondage of fear (Rom. 8:15). Heb. 2:14-15 is suggestive at least.

III. THE POSSESSIONS OF SONSHIP.

1. The Sons are set free from the bondage of fear. (Rom. 8:15). The thrice holy God is our Father. Even death can mean only the entrance of a son unto his Father's House.
2. We are given the Spirit of God's Son (Gal. 4:6). This means the Holy Spirit, Not merely a Christ-like disposition. But this Spirit brings consciousness of Sonship and the obedience of a Son.
3. We are given great assurance and boldness (Rom. 8:15 – cf. Mark 14:32). Think of this – the spotless Only-begotten Son, made higher than the heavens, prays "Abba" – that intimate and endearing name. And we are given this boldness!
4. We are given the family Name (Rev. 3:12 with 21:7).
5. We are made heirs of God – joint-heirs with Christ (Gal. 4:7).
6. We are assured a special Resurrection and Immortality (Luke 20:35-36 A.R.V.)
Note that his last possession is still future in experience. Part of the inheritance is not yet explored. But it is ours as surely as if we were now in the Resurrection body.

IV. THE EVIDENCES OF SONSHIP. SONS OF GOD ARE:

1. Led by the Spirit (Rom. 8:14). This is not the cause, but the evidence of our Sonship.
2. Separated from the world (2 Cor. 6:14-18).
3. Live the overcoming life (Rev. 21:7).
4. Subject to the Father's chastening (Heb. 12:6-8).
5. Bear the likeness of their Father (Matt. 5:9).

V. FUTURE MANIFESTATION OF OUR SONSHIP.

1. There is to be a Revelation of our Sonship (Rom. 8:19). At the Coming of Our Lord this Revelation will occur. The world often fails to recognize us as Sons, but regards us as hinderers of progress sometimes.
2. It will bring to us an incomparable Glory (Rom. 8:18). What we have already is wonderful, but the coming Glory is beyond all comparison.
3. So stupendous are the implications of this revelation that all creation waits eagerly for it. (Rom. 8:19-22). When this consummation of our Sonship is reached, the very environment of the world will be changed to harmonize. It is not fitting for the Sons of God to inherit such a world as it is today.
4. This manifestation will bring the Redemption of our bodies (Rom. 8:23).
“waiting for our Adoption”, i.e. completion in experience.
“Have the first-fruits” now in experience. We have today the Spirit of a Son!
Some day we shall have the body of a Son!

VI. PRACTICAL VALUES OF THIS TRUTH.

1. It enables us to triumph in suffering because of the greatness of the coming Glory (Rom. 8:19). Present suffering is the Father’s way of getting us ready for the Glory (Heb. 12:10, 14).
2. Should keep us from going back to the rudiments of the world (Gal. 4:7-11).
“weak” – Couldn’t free us from the bondage of law.
“beggarly”- Couldn’t give the inheritance of Sonship.
3. Should keep us soberly watching for the great Day to which we belong (1 Thess, 5:1-8, especially 5).
4. Should break down all caste distinctions (Gal. 3:26-28).

DOCTRINE OF SANCTIFICATION

INTRODUCTION

1. A general statement of three different views:
 - (1) Roman Catholic: A process of improvement in man which enables God to Justify him.
 - (2) Reformed: A process of improvement in man which is completed at death.
 - (3) Wesleyan: A process of improvement which ordinarily is completed at death, but may reach perfection in this present life through the ‘experience’ of “entire sanctification”.
2. The Bible words:
 - (1) Old Testament – “kadash”
meaning – to set apart to separate
translated generally – “sanctify” and “holy”
sometimes – “hallow”, “consecrate”, “dedicate”, “saint”,
“sanctuary”
 - (2) New Testament – “hagiazō”
meaning – to set apart, to separate
used to translate “kadash” in LXX.
translated generally- “sanctify”, “sanctification”, “holy”, “holiness”,
“saint”
” sometimes – “hallow”, “sanctuary”,
3. Usage of these words in Bible
 - (1) General usage: to set apart for any special purpose
Deut. 23:17
Gen. 38:21
Hos. 4:14
 - (2) Religious usage: to set apart for God and His use
 - a. Things: Lev. 27:14,16
Lev 8:10-11
Gen 2:3
Matt. 23:17,19
 - b. Persons: Ex.13:2
Ex. 28:41
Ex. 19:14

Note: What is sanctified belongs to God – proof, Lev. 27:26
 - (3) Moral usage: to set apart from sin

Ezek.37:23-28

I Thess. 4:3-4

Note: The ethical use grows out of religious use. How? Lev. 19:2,
1 Pet. 1:16

(4) Christian usage: combines religious and moral

- a. to set apart unto God – ownership
- b. to set apart from sin – purity

4. The fundamental idea is “separation” – not to make holy.

Ezek. 38:23

Ezek. 36:23

John 10:36

5. Christian Sanctification is a threefold work

See chart below –

CHRISTIAN SANCTIFICATION – TO SET A PART FROM SIN UNTO GOD						
Time	Means	Nature	Separation from	Separation to	Results	Our Responsibility
Past Sanctification	By the Blood of Christ	Foundational	A sinful world	A Divine Ownership	A holy position	“Believe”
Present Sanctification	By the Word of Christ	Progressive	A sinful walk	A Divine Character	A holy growth	“Know” “Reckon” “Present” “Obey”
Future Sanctification	By the Presence of Christ	Completely	A sinful nature	A Divine perfection	A holy state	“Behold”

I. OUR PAST SANCTIFICATION

1. Wrought by the Blood of Christ

Heb. 13:12

2. This Blood Sanctification set us apart forever as God’s own possessions.

Heb. 13:13

cf. Lev. 27:26

3. This Blood Sanctification is something done – not a process.

Heb: 10:10-12

cf. “have been sanctified” – ARV
“once for all”

“sat down”

4. This Blood Sanctification confers upon us a perfect holiness.
Heb. 10:14
cf. “hath perfected”
“are sanctified”
Note: (1) Nature of this holiness – cf. 1 Cor. 1:30 and 1:1
not dependent on any personal perfection of character or work
– 1 Cor, 1:2; 6:11
(2) Our need is immediate – Why?
5. This Blood Sanctification is needed to give us an entrance into the Holy Place.
Heb. 10: 19-20
cf. Lev. 8:30
6. This Blood Sanctification issues in life of obedience.
1 Pet. 1:2
cf. Heb. 9:13-14
7. This Blood Sanctification is a present possession of all true believers.
Acts 26:18 – Note in whom?
cf. 1 Cor. 1:2 with 6:11 ARV

Conclusion: For importance of Blood Sanctification, see Heb. 9:13-14

II. PRESENT SANCTIFICATION

1. ITS NATURE: A present work of God whereby the believer is progressively set apart from sin and brought toward perfection.
cf. past sanctification
2. ITS BEHOLD: It is accomplished through the instrumentality of the Word.
John 17:17 cf. v. 16
(1) The Word is used to reveal our sinful condition.
Jas. 1:23-24
Heb. 4:12-13
1 Jn. 1:8, 10

(2) The Word is used to cleanse us from sinful ways/
Eph. 5:26
Jn. 15:3

Question: In what sense does the Word cleanse from sin?

cf. 1 Jn. 1:7-9

1 Jn. 2:1-5

Illus. see Luke 22:60

- (3) The Word is used to transform us into the image of Christ.

2. Cor. 3:18 classic text

- Explain

Conclusion: This threefold work of the word implies a threefold responsibility.

- a. That we will read and hear the Word
 - b. That we will submit our lives to its cleansing action
 - c. That we will find Christ in the Word.
- cf. Jn 5:39

3. ITS BASIS: Sanctification by the Word is based on sanctification by blood and is inseparable from it.

- (1) New Testament texts:

Eph. 5:25-26

Jn. 17:19

- (2) Old Testament types:

Ex. 30:18

Ex. 24:6-7

Num. 19:1-9 cf. Heb. 9:13, 19

- (3) Some conclusions:

- a. Work of the Word is only for those who come to the altar of Blood.
- b. Must be the Word that tells of the Blood.

4. ITS MOTIVES: Since Sanctification by the Word require an active response on our part, certain motives are set before us to lead us in the path of holiness.

- (1) God's own holy nature – what God is.

1 Pet. 1:5-16

- (2) God's grace and mercy – what God does.

Acts 26:19, Rom. 12:1

- (3) God's promises – what God will do.

2 Cor. 7:1

Note: All these motives are set forth in the word.

5. ITS RESULTS:

- (1) Control of fleshly appetites and lusts:

1 Thess. 4:2-7

- (2) Fitness for God's service:

2 Tim. 2:21

John 17:17 with 18 2 Tim. 3:16-17

- (3) Fellowship with Christ.

John 13:8
” 14:23
” 15:3, 4a

III. FUTURE SANCTIFICATION

1. ITS NATURE: A work where in God will wholly finish the process of Sanctification
1 Thess. 5:23a
2. ITS TITLE: It will be finished at the coming of Christ.
1 Thess. 5:23b
” 3:12-13
Phil. 1:16 (ARV)
Problem: After death what?
3. ITS RESULT: We shall be made like Christ.
1 John 3:2
4. ITS MEANS: It will be accomplished by the unhindered vision of Christ
1 John 3:1
5. ITS CERTAINTY: It is pledged by the faithfulness of God.
1 Thess. 5:24 with 23
6. ITS PRESENT EFFECT: The hope of this future and complete sanctification makes us holier here and now.
1 John 3:3

IV. GENERAL CONCLUSION

1. The Work of Sanctification:
 - (1) God the Father – the author of it.
John 17:6
17:17
17:24
 - (2) God the Son – the Mediator of it.
Heb. 13:12 – His Blood
Eph. 5:25-26 – His Word
1 Jn. 3:2 – His presence
 - (3) God the Holy Spirit – the Agent of it.
1 Cor. 6:11 – past Sanctification

Subject 4 – Salvation and the Christian Life - Doctrine of Sanctification

cf. 1 Cor. 12:3

1 Pet. 1:2

Eph. 4:3

2 Thess. 2:13 – present Sanctification

cf. 2 Cor. 3:18

Gal. 5:16, 22-23

Col. 3:5, Rom. 8:13, Eph. 6:17

Rom. 8:9-11 – future sanctification

2. The Old Testament Types:

(1) Past Sanctification – Blood of the brazen altar

(2) Present Sanctification – Water of the laver

cf. Exo. 30:20 with 1 Cor. 11:30

(3) Future Sanctification

cf. Exo. 24:6-11

3. The New Testament Symbols:

(1) Past Sanctification – Bread and Cup

Heb. 13:12)

Heb. 10:10) 1 Cor. 11:24-25

(2) Present Sanctification – Service of Feet washing

John 13:10-12 with 15:3

(3) Future Sanctification – Love feast

1 Cor. 11:20, 33 with Rev. 19:6-9

Conclusion: See Eph. 5:25-27 for all three.

DOCTRINE OF ETERNAL SECURITY

INTRODUCTION

1. The Question: Can a saved person ever be lost?
 - (1) Consider what a saved person is:
 - (2) Can the work of God in such a person be undone?
 - (3) Not a question of whether such a person can backslide.
2. Some of the Answers:
 - (1) Roman Catholic: Salvation may be lost by “mortal sin”.
.... render men children of wrath and enemies of
(Council of Trent).
 - (2) Lutheran and Arminian: A justified or regenerated man may be lost,
but not one of the “elect”.
 - (3) Wesleyans and Pentecostals: Any saved person may be lost.
Two different grounds.
 - a. Because of any willful sin
 - b. Apostasy from Christ.
 - (4) Reformed Churches: A truly saved person will certainly persevere to
the end, and therefore cannot be lost.
cf. Westminster conf.
 - (5) Alexander Mack: He was a Calvinist (S-H Encyc. Of Rel. Knowledge,
Vol. IV, p. 24a). Speaking of true believers, Mack wrote, “Such
cannot sin unto condemnation, for they are born of God, and the
divine seed preserves them (1 John 3:9)” (The Brethren’s Encyc. by
Kurtz, 1867, p.65).

I. A PRELIMINARY DEFINITION OF THE DOCTRINE

1. The doctrine of Eternal Security does not mean that a person who believes
will be saved, no matter what he does.

Such a doctrine would break down all morality, contradict the moral requirements of the Bible, and empty salvation of its ethical meaning. Christ came to save His people from their sins, not in them. Such passages as Eph. 5:5-6, Phil. 3:18-19, and Heb. 10:26-29 declare very plainly the certain doom of those who continue in the

practice of sin or open apostasy, no matter who they are.

2. But positively, the doctrine of eternal security does mean that God secures the final salvation of all true believers, and by means of this very security. He keeps us from that practice of sin or apostasy which would lead surely to perdition.

And when we say that God secures our salvation, we mean that He secures the present salvation as well as the future, that He secures our continuous salvation as well as the final, and also secures the means as well as the end.

3. Like many other Biblical truths, there are two distinct sides to the truth of Eternal security:

First, on God's side, He preserves the believer. Second, on our side, we must persevere. These two things always go together, and to neglect either will get us into trouble. But we must never forget that our perseverance is the result of God's preservation. We persevere because God preserves us. "Work out your own salvation.... for it is God that worketh in you, both to will and to do of His good pleasure" (Phil. 2:12-13). Compare also 1 John 3:9, Jude 21 and 24, and II Tim. 2:19, for the relation of these two sides of the truth.

II. BIBLICAL BASIS OF THE DOCTRINE OF SECURITY

4. Taught by many direct statements.

John 10:27-30

Jude 1

John 6:39

1 Cor. 1:8-9

1 Thess. 5:23-24

2 Thess. 3:3

Phil. 1:6

Eph. 4:30 cf. 1:13 ARV

Rom. 11:29 cf. 1 Jn. 5:11, 2 Tim. 1:9

Rom. 8:31-39

5. Supported by the other doctrines of the Bible (List not exhaustive)

A. Doctrine of God:

(1) Faithfulness – 1 Thess. 5:24

(2) Love – Jn. 17:23, Rom. 8:39

(3) Holiness – Jn. 17:11 cf. Ps. 33:21

(4) Power – 1 Pet. 1:5

(5) Immutability – Heb. 6:17-19 cf. Heb. 3:6

(6) Providence – Rom. 8:26

B. Doctrine of Christ:

(1) Deity – Jn. 10:26, 30

(2) Life – 1 Jn. 5:11-12 cf. Heb. 1:10-12

(3) Power – 2 Tim. 1:12

(4) Love – Jn. 13:1

(5) Death – Rom. 8:34 cf. 32

(6) Resurrection – 1 Pet. 1:3, Jn. 14:19; Rom. 4:25

(7) Ascension – Eph. 1:19-20 cf. 2:6

(8) Intercession – Heb. 7:25, 1 Jn. 2:1, Jn. 17:24 with 11:41-42

(9) Second Coming – Col. 3:3-4, 1 Thess. 4:15-17

C. Doctrine of the Holy Spirit

(1) Indwelling – Jn. 14:16-17

(2) Sealing – Eph. 4:30

D. Doctrine of Salvation

(1) Salvation – Heb. 5:9

(2) Grace – Eph. 2:8-9

(3) Election – Jn. 6:37, cf. Eph. 1:11-12

(4) Calling – Rom. 8:28

(5) Union with Christ – Rom. 6:5, 8, 6:1, 39

(6) Justification – Rom. 8:33

(7) Regeneration – I Jn. 3:9

(8) Adoption – Heb. 12:5-11 cf. I Cor. 11:31-32

(9) Sanctification – Heb. 10:10, 14

(10) Glorification – Rom. 8:29-30

E. Doctrine of the Sacraments

(1) Baptism – no provision made for repetition

(2) Bread and cup –

(3) Feet washing – Jn. 13:10

F. Doctrine of Last Things

- (1) Death – I Cor. 3:21-22 cf. 2 Cor. 5:8
- (2) Resurrection – Rom. 6:11
- (3) Judgment – Jn. 5:22, 24

III. DIFFICULT PASSAGE

1. Texts which deal with mere profession as opposed to true belief

Rom. 8:13 cf. 4
I Cor: 3:17
I Cor: 6:9-10 cf. 5:11
Gal. 5:19-21 cf. 24
Gal 6:8
I Tim. 1:19 cf. 20
2 Pet 2:1
2 Pet. 2:20-22

2. Texts which deal with Jewish nation as distinguished from Christian believers

Matt. 12:43-45
Heb. 2:3
Heb. 3:6, 14
Heb. 3:12
Heb. 3:19-4:2
Heb. 6:4-9 cf. 17:20
Heb. 10:26-31 cf. 39
Heb. 12:14-17

3. Texts which deal with the believer's position as distinguished from his walk

Phil. 2:12-13
Phil. 3:12-14 cf. 15
Jas. 5:19-20

4. Texts which deal with Assurance rather than security

Pet. 1:10
1 Jn. 2:3

5. Texts which deal with rewards rather than Salvation

I Cor. 9:27 cf. 24-26
2 pet. 1:10-12
Rev. 2:10
Rev. 3:11

6. Certain texts which seem to imply Contingency

(1) Promises

Rev. 2:7, 11, 17, 26, 3:5, 12, 21
cf. Rev. 12:11 and 1 Jn. 5:4

(2) Exhortations

Rom. 8:17 cf. 2 Tim. 2:12
I Cor. 15:2
Col. 1:22-23
2 Tim. 2:11-13

(3) Warning

Rom. 14:15
I Cor. 8:11

7. Specific Cases in Scripture

(1) Peter – Luke 22:31-32

(2) Judas – Jn. 17:12 cf. 6:70

IV. PROBLEMS AND OBJECTIONS

1. If the believer is secure, why the warnings and contingent promises?

(1) God's means to secure the end in the case of true believer

(2) God's warning to the mere professor

2. Suppose a Christian presumes on his Security to ignore God's warnings

3. That about concrete cases which seem to contradict the doctrine of security?

(1) Truth is settled by the Word.

(2) Our knowledge is limited.

SUBJECT 5 – THE KINGDOM OF GOD

Outline of
Subject 5- The Kingdom of God

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

THE GREATNESS OF THE KINGDOM

By Dr. Alva J. McClain

I shall begin the discussion with a tentative definition. A kingdom involves three things: a king who rules, subjects who are ruled, and the actual exercise of ruler-ship. On the basis of this definition, the Kingdom of God may be described tentatively as the rule of God over His creatures.

We should also notice briefly the Biblical usage of the term “Kingdom” as referring to the divine rule. The term occurs but seldom in the Old Testament, but the idea is often found in such passages as those which speak of God as “King” and “Judge”. In the three synoptic Gospels the term is very common, while in John it is found only four times. In the Acts it occurs eight times, in the Epistles very seldom, and in the Revelation six times. Most scholars have noticed the frequent use of the term by our Lord in contrast to the apparent silence of the Epistles, and some have sought to explain the latter by saying that the word was dropped on account of possible political offense to the Roman government. There is however, a better explanation which will appear in our study of the Biblical material.

Leaving the first century when theological ideas were under the immediate influence of the Apostles, the history of the term “Kingdom of God” appears as follows: In the early centuries it was used both of God’s rule in heaven and His rule in that Kingdom which men believed would be established on earth at the Second Coming of Christ. Gradually, however, the latter idea was lost as the Church grew in political and temporal power. The Alexandrian thinkers use the term in describing the rule of God in the consciences of men. Augustine in his massive work “De Civitate Dei” identified the “Kingdom of God” with the visible and organized Church, a view which prevailed during the Middle Ages and is perpetuated today in the Roman Catholic Church. The leaders of the Reformation did not use the term very widely, but the Pietists of Germany revived its use. In more modern times we find Ritschl placing it at the very center of his very influential and philosophical system of theology. Today the term “Kingdom of God” is a favorite in most liberal circles, with various commentators depending upon the peculiar “type-phenomena” about which they build their systems.

Summarizing the present situation, we find about five rather distinct views held at present: First, the Kingdom of God is a matter of the next world, or heaven, into which men enter at death’ an opinion held in popular theology. Second, the Kingdom of God is visible and organized church; held by the Roman Catholic hierarchy. (The “Church” is of course the Roman Church.) Third, the Kingdom of God is altogether a “spiritual” affair, the rule of God in the hearts of men; held by the older post-millennial conservatives (who are mostly dead) and very widely among the “Liberals”. Fourth, the Kingdom is chiefly a political hegemony to be established at the coming of God’s Messiah; held by many orthodox Jewish rabbis. Fifth, the Kingdom of God is mainly a social and economic set-up to be achieved by the efforts of men; very popular among professors who like to flavor their theories with the sanction of Christian terminology.

As I have already tried to point out, the phrase “Kingdom of God” has no authority apart from the content assigned to it in the Christian Scriptures. Therefore,

abandoning for the moment the various theories, I shall attempt to establish its meaning on the basis of an inductive study of the Biblical material out of which the original idea arose. In examining the very extensive Old Testament material, we discover a series of differences which seem almost contradictory: first, that the Kingdom has always existed, yet it seems to have definite historical beginning among men; second, that it is a universal Kingdom, and yet it also appears as a local affair which finally grows into a universal Kingdom; third, that the Kingdom is the rule of God directly, yet often it appears to be the rule of God through a mediator. On the basis of these distinctions, I have separated the study into two main divisions: first, the Universal Kingdom of God; and second, the Mediatorial Kingdom of God. However, I wish to caution you against the notion that these are two distinct things. As we shall discover, they are two aspects of the same thing, the latter being a phase of the former and having to do especially with the earth and the human race.

As the main portion of my study will concern the Mediatorial Kingdom, the broader phase of the Kingdom of God must be passed over very briefly. We find, first, that this Kingdom has always existed. Jehovah is “king forever and ever”. He is, the Psalmist declares, “my King of old”, and He “sitteth as King forever”. Jeremiah calls Him an “everlasting King” whose “throne is from generation to generation”. Second, this Kingdom is a universal Kingdom. Jehovah is the “King of the nations”, and the “God of all the kingdoms”; His Kingdom ruleth over all. Nebuchadnezzar, golden head of the powerful Babylonian empire, is cut down from his throne by divine judgment in order that “the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.” Third, with reference to the earth, the rule of the Kingdom of God is generally Providential, that is, control through second causes. The Assyrian monarch is a “rod” in the hands of Jehovah to accomplish His purposes, though he knows it not. The King of Babylon is “God’s servant”. The Medes are Jehovah’s “battle-axe” for the destruction of Babylon. Many years before his birth, the great Cyrus is named and “girded” to accomplish the will of Jehovah in rebuilding Jerusalem and its temple. At exactly the crucial moment, a fit of insomnia disturbs the rest of the Persian Xerxes, causes him to call for the chronicles of his kingdom (something like our own Congressional record), and the outcome is the rescue of Israel from national examination. Sometimes, as in some of the Egyptian plagues, the rule of God operates through the directly miraculous, but in general the method is providential: “Fire and hail, snow and vapor, stormy wind, fulfilling His Word”.

Thus the Kingdom of God in this universal sense exists regardless of the attitude of those who are under its rule. Some, the true children of God, have submitted. Others, as in the case of the Egyptian king, are actively opposed to His revealed will. Still others, as the Assyrian, know nothing at all about the rule of God. Nevertheless, we are told, Jehovah worketh all things after the counsel of His own will.

Now we should carefully note here that this Kingdom could not have been precisely the Kingdom of God for which our Lord told us to pray. “Thy Kingdom come, Thy will be done”. For, in the providential sense, the Kingdom has come and the will of God is being done on earth. It has, in fact, always existed and has never been abrogated. The key to the real meaning of the so-called Lord’s prayer must be found in the clause, “as it is in heaven”. Thy Kingdom come, Thy will be done in earth as it is in heaven. Although the Kingdom of God ruleth over all, yet there is a difference between the exercise of its rule “in heaven” and “in earth”. This difference arises out of the fact that rebellion and sin exist upon earth. And

just here the purpose of the Mediatorial phase of the Kingdom appears: it is intended to put down eventually all rebellion and all its evil results, bringing at last the Kingdom and will of God “in earth as it is in heaven”. Thus the Mediatorial Kingdom will finally merge and disappear as a separate entity in the universal Kingdom of God.

With this brief survey of the Universal Kingdom, I shall turn now to a consideration of the Mediatorial phase to which the Biblical writings give the vast preponderance of attention. You will understand that, to save repetition, during the remainder of this study the term “Kingdom” will always refer to its Mediatorial phase unless otherwise stated.

The Mediatorial Kingdom may be defined tentatively as the rule of God through a divinely chosen representative who speaks and acts for God’ a rule which has especial reference to the human race, although it finally embraces the universe; and its mediatorial ruler is always a member of the human race.

I shall attempt to trace its development as it appears imperfectly realized in Old testament History, as its future form is forecast in Old Testament prophecy, its character as announced by our Lord in the Period of the Gospels, its place in the teaching which characterized the Apostolic period covered by the Book of the Acts, the peculiar mystery-form in which it exists during the present Christian era, its visible and established form in the “age to come”, and finally its absorption in and complete identification with the Eternal Kingdom of God.

I. THE MEDIATORIAL KINGDOM IN OLD TESTAMENT HISTORY

Some scholars have attempted to make an absolute separation between the historical kingdom and the Mediatorial Kingdom, but that the two are continuous in a certain sense is clear from many passages: for one thing, the future Kingdom is to be a revival and continuation of the “Throne of David”.

Where, historically, did this idea of mediatorial rule take concrete form? The source, I find, is the call of Abraham, when the Divine Ruler turns away from “Man” collectively and selects one man through whom He will accomplish His will upon earth and ultimately bring blessing upon all men. But the mediatorial idea is historically realized in Abraham and the other patriarchs who within the scope of their own households which included servants and retainers in large numbers, were almost absolute monarchs through whom God rules. To these men God spoke and they carried out His will, though often very imperfectly.

The development of the mediatorial idea in its historical application is characterized by the rule of God through certain great leaders, such as Moses, Joshua, and Judges and Samuel. They were all chosen by divine appointment and invested with authority to speak and rule for God. Moses, prototype of the others, was to be to Israel “as God”.

The historical embodiment reaches its glory under the first three great kings, Saul, David and Solomon. There are certain passages which seem to suggest that the setting up of kings was repudiation of the theocratic ideal, but a careful reading shows that the establishment of the monarchial form of mediation was foreseen and provided for. The thing objected to was the demand of the people for a king “like the nations.” The establishment of a luxurious Oriental court was not only unnecessary from the

divine standpoint, since the theocratic kingdom rule could have been mediated through leaders and prophets as previously, but such a court could only add to the people's burdens, as Samuel pointed out. However, people never learn by experience, and so the monarchical form is established, God reserving to Himself the right to choose the kings.

After Solomon, the last of the directly chosen kings, there is a period of decline characterized by a more indirect mediation of God's rule, Prophets become more generally the immediate spokesmen of the divine Word, passing it on to the kings who sometimes obey. The kings take the throne either by inheritance or by force, and degenerate, with notable exceptions; while prophets predict disaster and a future kingdom in which God will rule through a righteous King.

The close of the mediatorial rule in history is sharply recorded in the prophet Ezekiel. In the Old Testament the Shekinah Glory was a symbol of the immediate presence of God in the midst of Israel. Ezekiel describes the departure of this Glory under the most dramatic of circumstances. Brought in his prophetic visions to the temple in Jerusalem, the prophet sees "The Glory of God. . . there" in its proper place. A little later the Glory is "gone up. . . to the threshold". Still later it stands "over the threshold". Then he sees it go "forth from over the threshold" and stand "at the door of the east gate". And finally the Glory of the God of Israel "went up from the midst of the city and stood on the mountain which is on the east side of the city." This was the end. There were two later temples, but you will read of no Glory therein. The immediate presence of God is withdrawn.

But how striking are the circumstances of the withdrawal! Not suddenly, but slowly, gradually, as if God were yearning to remain. But there is no entreaty from the people as a nation. The elders go on bowing down before the idols, the women weep for Tammuz, the priests stand with their backs to Jehovah's temple and worship the rising sun. God is forgotten. And when God is forgotten God goes. Yet even in the midst of this melancholy vision, God promises to be a sanctuary to individual souls while Israel is scattered, and He reveals prophetically to Ezekiel a vision of the final return of the Glory.

A question may well be raised here. Why did the historical kingdom break down and fail? The answer is twofold: First, there was a lack of spiritual preparation on the part of the people. No government can wholly succeed unless there is a large body of its citizens in inward harmony with its laws. We are finding this out slowly by passing such laws as the 18th Amendment. Second, the imperfection of those through whom the rule of God was mediated helped to bring failure. No government can be more perfect and wise and righteous than its rulers. It is interesting to note that in the midst of disaster the prophets look forward to a Kingdom in which these two defects are remedied: a Kingdom ruled by a perfect Mediatorial King, and whose citizens have its laws written in their hearts.

II. THE MEDIATORIAL KINGDOM IN OLD TESTAMENT PROPHECY

Since this is in certain respects the most important aspect of our study, I wish to say something about the nature of kingdom prophecy. With probably no exceptions, such prophecy always arises out of a definite historical situation existing immediately before the prophet. Furthermore, its predictions often have what some have called a "double reference" but which might more accurately be called an epistlesmatic character; that is, somewhat as a picture lacks the dimension of depth, the predictions often lack the

dimension of time; events appear on the screen which are widely separated in time as to their fulfillment. Thus the student finds kingdom prophecy often referring to some event or person in the near future connected with the historical phase of the kingdom, and also to some far-off event connected with the Messiah and His coming Kingdom. When the first event arrives it becomes the earnest and divine forecast of the more distant and final event.

A survey of the material shows that prophecy of the future Mediatorial Kingdom begins with a few rather obscure references in the Pentateuch, opens up clearly with a single gleam during the glorious period of the historical kingdom, and then grows in volume and brilliance as the historical kingdom declines, and comes to an end with Malachi. Since the material is so voluminous, I shall make no attempt to deal with its ideas in historical order, but will try to sum them up in a series of generalizations.

First, as to its literality, the future Kingdom will not be merely an ideal kingdom toward which the world ever strives but never attains. It will be as literal as the historical kingdom of Israel or the kingdom of Great Britain. All prophecy from first to last asserts and implies such literality; in such details as location, nature, ruler, citizens and the nations involved; in the fact that it will destroy and supplant literal kingdoms; in its direct connection as a restoration and continuation of the historical and Davidic kingdom.

Second, the time of its establishment often seems near at hand; it will come in “a little while”. Yet another statements indicate that it is far in the future, after “many days” and in the “latter days”. (I am speaking, remember, from the time standpoint of the prophets, not our present day). The reconciliation of these forecasts may be found in the Divine Mind to which our “many days” are only a “little while”. The establishment of the Kingdom is always preceded by a series of world-wide catastrophes in the form of wars and cosmic disturbances. It will be ushered in by a special manifestation of God and His Glory; “all flesh shall see it together”. Long delayed judgments will fall upon Israel and the Gentile nations. Its establishment will not be gradual and an imperceptible process, but sudden, catastrophic, supernatural, and apparent to all the world.

Third, the Ruler of this future kingdom will be both human and divine. He is called “a Man”, “a Son of Man”, the Son of God, a Shoot of the stock of Jesse, a Righteous Branch of David, God, the Lord Jehovah, Wonderful- Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. He is perfect in character and ability. He does not win His way to power by the ordinary political means of demagoguery and force; and He does not fail and become discouraged until He has set justice in the earth. As the Old Testament prophets see Him, there is a deep note of mystery in His career. He is to be “cut off with nothing”. He is a Man of sorrows, rejected, despised, smitten of God, wounded and dying for the transgressions of men. The devout pre-Christian Jewish scholars never solved this mystery. Some thought there might be two Messiahs, one would die, the other would reign in Glory. Others applied the prophecies of the suffering to Israel personified. (The right solution, which we know now, is not two Messiahs, but one Messiah with two comings, first in humiliation and afterward in glory. But this solution becomes clear only in the light of the teaching of Christ in the Gospels.)

Fourth, the mediatorial Kingdom set forth in Old Testament prophecy is monarchical

in form. The ruler sits upon a “throne” and the government is “upon His shoulder”. He receives His authority and holds it by divine grant. All the functions of government are centered in His Person: Isaiah sees Him and names Him as “Judge”, “Lawgiver”, and “King” - a remarkable forecast of the conventional activities of government; legislative, judicial, and executive. His rule will be characterized by severity, but a severity based upon absolute justice and righteousness. He will rule the nations with rod of iron, and yet with infinite tenderness He will deal with poor and the needy, gathering the lambs in His arm and carrying them in His bosom.

Fifth, in its eternal organization, the prophets picture the Kingdom with the Mediator-King at its head; associated with Him are “princess”; the “saints” possess the Kingdom; the nation of Israel is given the place of priority; and the subjects include all tribes and nations. Certain passages suggest that some do not yield a willing obedience; a point which I shall discuss later.

Sixth, as to the nature of this Kingdom and its effects in the world, the prophets all agree that its complete establishment will bring about such sweeping changes in every department of human life that the result is spoken of as “a new heaven and a new earth”. We find that every need of human life is anticipated and provided for. (And just here I would like to say that most views of the Kingdom held today, when compared with the prophetic picture, are narrow and beggarly. They are inadequate, rather than wrong. This is the trouble with most of the modernistic opinions; they see but one aspect. It is the paradox of modern religious thought that those who claim to be “broad” are often the narrowest; they are like the six blind men who were asked to describe the elephant; they fail to see the whole. The Kingdom is many sided affair.

The Old Testament prophets describe the Mediatorial Kingdom as first of all a spiritual affair. It brings forgiveness of sin, spiritual cleansing, the provision of divine righteousness, a new heart and a new spirit, a direct knowledge of God, inward harmony with the laws of God, the outpouring of the Spirit upon all flesh, and the restoration of joy to human life.

The Kingdom will also be ethical in its effects. At last there will be a proper estimate of moral values; the fool will no longer be called noble, and darkness will not put for light. An adjustment of moral inequalities will become at last an individual matter. Men shall say no more, “The fathers have eaten sour grapes and the children’s teeth are set on edge”, but every one shall die for his own iniquity: thus removing one of the greatest present stumbling blocks to rational belief in a moral universe.

The establishment of this Kingdom will also introduce great social and economic changes. All war will be eliminated. Instead of abolishing the arts and sciences which are contributing now to the horrors and effectiveness of war, these arts and sciences will be turned to economic uses; the sword becomes a plowshare and the spear a pruning-hook. An area of world-wide peace is ushered in which will never end. Men at last shall actually possess and use what they produce; one shall not build a house and another live in it. No longer will the weak, the poor and ignorant be subject to economic exploitation. They shall be redeemed from “oppression and violence: and precious will their blood be in the King’s sight”. With complete social justice for all, everything worthwhile in human life will be

fostered tenderly. The hopeless cripple will not be chloroformed, neither will the backward child be finally and rigidly classified at a certain capacity-level: “A bruised reed will He not break, and a dimly burning wick will He not quench”. Even that stubborn obstacle to human understanding and international accord, the barrier of language, will apparently be broken down. Religion, philosophy, and science shall dwell together in harmony, available to all.

The more completely physical aspects of life will also feel the effects of this Mediatorial Kingdom. Disease will be abolished. Long life will be restored; in fact, it is suggested that the crisis of death will be experienced only by those incorrigible and sturdy individualists who rebel against the laws of the Kingdom. The ordinary hazards of physical life will be under super- natural control. Therefore, the dictum of Durant Drake will no longer hold: “If all men were perfectly virtuous, we would still be at the mercy of flood and lightning, poisonous snakes, icebergs and fog at sea, a thousand forms of accident. . . The millennium will not bring pure happiness to man; he is too feeble a creature in the presence of forces with which he cannot cope”. The answer of Isaiah to this is that some day men “shall not labor in vain, nor bring forth for calamity”. For the earth shall be under the direct control of One whose voice even the “winds and waves obey”. The inauguration of the Kingdom will, furthermore, be signalized by tremendous geological changes; and these changes will very naturally bring about corresponding climatic changes, causing the waste places of the earth to become fruitful. There is also at the same time a great increase in the fertility and productivity of the soil, so that “the plowman overtakes the reaper”. Even in the animal world remarkable changes take place; “they shall not hurt nor destroy in all my holy mountain”, saith Jehovah.

In what may be called the political sphere, the establishment of the Kingdom effects some interesting results. A central authority is set up for the settlement of international disputes, an authority with not only the requisite wisdom to make impartial decisions, but also with power to enforce them: “Out of Zion shall go forth the Law, and the Word of Jehovah from Jerusalem. And He (the divine and human Mediatorial King) shall judge between the nations, and will decide concerning many peoples”. Thus war becomes both unnecessary and useless. The Zionistic program is realized with the nation of Israel in her own land; and the unification and re-establishment of the Jewish state brings about the covenanted position of priority among the nation.

The Mediatorial Kingdom will also have an ecclesiastical aspect. The Supreme Ruler combines in His Person the offices of both King and Priest. Church and State become one in aim and action, which is certainly the ideal combination if there is such a thing as a true religion. The present American policy, which I fully approve under the circumstances, is not the ideal policy, but rather a policy of safety. A central sanctuary is re-established upon earth into which representatives of all nations come to worship the true God whose Glory is visibly revealed in the Mediatorial King. With this revelation, what we call “religious freedom” comes to an end, and unity of worship becomes a fact, secured by divine sanction wherever opposed.

Such is the nature of the Mediatorial Kingdom as presented in Old Testament prophecy. And I would like to suggest just here that it satisfies and reconciles all legitimate view points. The Kingdom is spiritual, ethical, social, economic, physical,

political, and ecclesiastical. To single out any one of these aspects and deny the others is to narrow the breadth of the prophetic vision. Take for example the age-long conflict between classical idealism and materialism: Is sense experience worthwhile, or is mind the only reality worthwhile? The prophets will tell you that both are recognized in the Mediatorial Kingdom and given their proper place.

To some, brought up under a preaching and theology unduly influenced by Platonic philosophy, my presentation of the physical and political aspects of the Kingdom may seem to be sheer materialism. The kingdom is spiritual, they will cry, and only spiritual; it is not “eating and drinking”, but “righteousness and peace and joy in the Holy Spirit”. To this later statement I agree, of course, but would remind the objector that a spiritual Kingdom may manifest itself and produce tangible effects in a physical world. If it can not, I do not see any value in it even now. But if it can produce such effects in small measure now through the imperfect labor of men, why cannot the same thing be true more perfectly and powerfully in the coming age when the Kingdom and rule of God is mediated through the eternal Son personally present among men? Any denial of this possibility will at last plunge us back philosophically into the hopeless dualism of Platonic theology, which is still the curse of much that is called Christian thinking in the field of eschatology. We come now over a period of four hundred years to -

III. THE MEDIATORIAL KINGDOM IN THE TEACHING OF CHRIST

I need scarcely remind you that the Gospels open with announcement of a Kingdom. It is announced by angels, anticipated by the Magi, preached by John the Baptist, Christ Himself, the Twelve Apostles, and the Seventy. Very strong expressions are used to indicate the proximity of this Kingdom. As to its power, the Kingdom is “come upon” men. As to its Ruler, the Kingdom is “in the midst” of them. As to its complete establishment, the Kingdom is near “at hand”. This is the very heart of our Lord’s teaching.

Now the question naturally arises, What is the relation of this Kingdom announced by our Lord to the Kingdom set forth by the Old Testament prophets? To this question about three general answers have been made: (1) The “Spiritual” view: that Christ took certain spiritual elements from the Old Testament prophets, dropped the physical and political aspects, and added some original ideas of His own. (2) The critical view: that Jesus at first held the radical political and social notions of Old Testament prophecy, some of which were current among the Jews of His day: but later in the face of opposition He grew discouraged and changed His message. As to the exact nature of change they are not wholly agreed. (3) The Biblical view: that the Kingdom announced by our Lord was identical with that of the Old Testament Prophets. I have named this third view the Biblical view because it is supported by the New Testament literature, taken at its face value, which, by the way, is the only material anyone has on the question.

That the Kingdom announced by Christ as “at hand” was identical with the Kingdom of Old Testament prophecy is very evident. The name “King- dom of Heaven”, so often upon the lips of Jesus, was derived from Daniel 7:13-14, perhaps the clearest delineation of the Kingdom in the Old Testament. In support of His proclamation of the Kingdom, our Lord constantly appealed to the Old Testament prophets; and He characterizes two hesitant disciples as “foolish” because they have

failed to believe “in all that the prophets have spoken”. The closest search of the Gospel record will discover no passage in which Christ even intimates that His conception of the Kingdom is different from that of the prophets. If the prophets were wrong in any respect, how simple to say so. But there is nothing. Furthermore, the very events attending the appearance of the Messianic King demonstrate a literal identity of the two. Take but two examples: Micah had declared that the King who was “to be ruler in Israel” would be born in Bethlehem. And Zechariah, looking down through the centuries, see Zion’s King riding up to Jerusalem “upon an ass, even upon a colt the foal of an ass”. Do I need to remind you that these things came to pass as predicted, and no legitimate criticism has been able to remove them from the literary and historical records?

Furthermore, in the works and teaching of Christ may be found every aspect of the prophetic Kingdom. It is basically spiritual; so much so that “Except a man be born anew” he cannot even see the Kingdom of God. Its ethical aspect is fully set forth in the Sermon on the Mount. (And it surprises some to know that there is very little absolutely new in this sermon, but nearly all may be found in the Old Testament at least in germ. The Beatitudes are transported almost bodily.) The correction of social evils appears in Christ’s forecast of the establishment of His Kingdom when all such evils shall be sternly gathered out by supernatural agency. The ecclesiastical nature of His Kingdom is recognized when He whips the money-changers out of the temple. Why not simply ignore the temple if, as some say, that God is done with Israel and the theocratic idea? On the contrary, as the Mediatorial Priest-King, He lays claim to the Jewish temple, and quotes a prophecy of the Kingdom in defense of His action, “My house shall be called a house of prayer for all nations”. Even the political aspect of the prophetic kingdom is assigned an important place in Matthew 25, (a passage often wrongly associated with the final judgment of the dead of which it says absolutely nothing) but which presents Christ’s own description of Himself sitting upon a throne of glory judging between living nations on earth, in accordance with Isaiah’s vision. As to the physical aspects of His Kingdom, read the New Testament record of blind men that saw, lame that walked, deaf that heard, lepers that were cleansed; read the record of multitudes fed by supernatural power; read the records of deliverance from the hazards of wind and storm and violence.

And this brings me to a passage so important that it must be quoted. John the Baptist is in prison for rebuking the immorality of an earthly ruler, strange situation for the forerunner of the great King who, according To the prophets, would correct all such injustices. Did John’s faith waver? Probably also, for he sends word to Jesus, asking wistfully, “Art Thou He that cometh, or look we for another?” The answer of Jesus furnishes the infallible key to the interpretation of prophets and the relation of His own message to their vision of the Kingdom. “Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised, and the poor have good tidings preached to them.” Such an answer was worth a thousand verbal affirmations. To John it proved that Jesus was the Messianic King of Old Testament prophecy. And to us it should prove what to John needed no proof, namely, that when the Kingdom comes it will be a literal kingdom, identical with the vision of the Old Testament prophets. But to this answer sent back to John in the Roman prison, our Lord adds a special word, a word intended to guard his mind against all future doubts. “Blessed is he,” said Jesus, “Whosoever shall find no occasion of stumbling in

Me”. For Christ already knew from the rising tide of opposition that He would be rejected and the full establishment of His Kingdom long postponed; and John must die. (He walked bravely, I am sure, Into the valley of the shadow with this last assurance of His Lord, the King.

One other point should be noticed: the fact that John and Christ begin their preaching of the Kingdom “at hand” with no formal explanation of its character proves that they assumed their hearers would know what Kingdom they were talking about. Why this assumption? The answer should be obvious: Israel had the prophets, read and taught in every synagogue. If the conception of Jesus had differed from the prophets, then a formal explanation was essential at the very beginning. But there is none. This lack of explanation has caused much speculation and disagreement among modern students. It should send us to the Old Testament!

Perhaps I should guard what I have said by explaining that while our Lord follows the Old Testament pattern in the proclamation of His Kingdom, He unfolds and interprets the utterances of the prophets. Thus meanings become fuller and richer. There is no mere slavish repetition of words and phrases. Furthermore, it is certain that He emphasized the spiritual and ethical aspects of the old Testament picture. Why? Because the Jewish teachers had neglected these aspects which are the foundation of the Kingdom, and were concentrating almost wholly upon the political side. And like all preachers of the Word, Christ fought His battles over neglected truth. Today, were He standing in some pulpits, He might stress the other side.

In His own teaching, Christ and the Kingdom which He proclaimed were inseparably connected. The Kingdom was “at hand” because the King was present. Without the King there could be no Kingdom. To reject the King is to reject the Kingdom. And this brings us to a most significant fact, namely, that the Good News of the Kingdom was announced to Israel alone. Even down to the work of the Seventy, the disciples were expressly forbidden to enter into any “way of the Gentiles” of any “city of the Samaritans”. More than one expositor has stumbled over the ultimatum of Christ, “I was not sent but unto the lost sheep of the house of Israel”. The only adequate explanation is to see, what our Lord understood clearly, the contingent nature of His message of the Kingdom. To put the matter in a word: the immediate and complete establishment of His Kingdom depended upon the attitude of the nation of Israel, to whom pertained the divine promises and covenants. (Not that the favor of God terminated upon this nation, but that through them the covenanted blessings of the Mediatorial Kingdom would flow to the world of nations.)

That our Lord clearly understood the contingent nature of His Kingdom message is plain from His evaluation of John the Baptist and his meteoric career. Every intelligent Jew knew that the final word of the final Old Testament prophet predicted the appearance of Elijah as the precursor to the establishment of the Kingdom. And Jesus declares, in Matthew 11, concerning John, “If ye are willing to receive him, this is Elijah, that is to come”. Still later, when historical events have demonstrated the certainty of His rejection and death at the hands of the Jewish nation, our Lord again refers to John, but now the die

is cast, “Elijah indeed cometh, and shall restore all things.” He assures the disciples; but he adds, “I say unto you that Elijah is come already, and they knew him not”. I do not hesitate to say that you have here the key to one of the most puzzling problems of New Testament eschatology in relation to the Kingdom: The immediate establishment of the Mediatorial Kingdom on earth was contingent upon the attitude of Israel. Those who fail to see this can make nothing out of certain portions of Christ’s teaching.

It should be understood clearly that when I speak of contingency I refer to the human aspect of the matter. Our Lord was not caught by surprise. There are evidences in His very earliest words (recalled and recorded by the latest Gospel writer, as you might expect, knowing the historical sequence) which show that Christ saw His final rejection and Death. Furthermore, His ministry met with opposition from the beginning; even His popularity with the common people is only sporadic; the rulers were against Him from the start. This tide of opposition grew steadily to a definite crisis, and can be easily traced in each of the Gospel records. It reaches this crisis when His miraculous credentials are not only denied validity, but are actually attributed to the powers of Evil. Very shortly afterward, having gathered His disciples about Him and heaving heard their adverse reports as to the public reaction toward His claims, we read: “From that time began Jesus to show unto His disciples, that He must go to Jerusalem. . .suffer. . .and be killed”.

We come now to a large and important body of material which may be termed His preparatory teaching in view of the certainty of His rejection by the nation of Israel. He outlines in a remarkable series of parables the future of the Kingdom in the mystery-form which it will assume during the period of Israel’s rejection. And the parabolic form of teaching, according to Jesus, is a divine judgment upon a people which has rejected a simple form of teaching. Furthermore, He announces now for the first time the building of a new thing, The Church, something wholly unforeseen by the prophets. At the same time, in the clearest terms He reassures His followers that the Kingdom has not been abandoned, its establishment on earth is but only postponed: and He carefully prepares them for the delay which will ensue before its ultimate establishment. On their way to Jerusalem, because His disciples still “supposed that the Kingdom of God was immediately to appear”, He outlines the course of events in a parable: A nobleman goes into a far country; there He receives a Kingdom; then He returns; reckons with His servants who have been put to work during His absence; and suppresses all who rebel against His Kingdom and rule. This is the divine program, according to the Messiah.

In the face of certain rejection He leaves nothing in the prophetic program undone, but goes to Jerusalem and offers Himself finally and officially in exact accordance with Old Testament prophecy. The triumphal entry, celebrated by Christendom for the most part without understanding, was an event of tremendous import, fulfilling to the very day the most important time prediction of the Old Testament. Weeping over the city in divine compassion, because it “knew not the time of its visitation”, our Lord turns to His disciples and privately unfolds the prophetic program more fully, revealing the parenthesis of time which will intervene before His return to establish the Kingdom, but leaving its length undetermined for reasons which will appear later. He also forewarns the disciples of changed conditions which they will soon face. Under His immediate supervision they had

gone out without scrip or purse and lacked nothing; but now when they go adequate material provision must be made. The supernatural effects in the physical world, properly associated with the Kingdom, will recede into the background during the age of the Church. He also reveals more completely various details related to His Second Coming. There is a great wealth of material here which I cannot touch, except to say that His disciples are to “be faithful” during His absence, “prepared” and “watchful” for His return.

One of the striking facts is that during the death trials He continues calmly to urge, more clearly than ever before, His claims to be Mediatorial King of Old Testament prophecy. Before Pilate, before the Sanhedrin, His testimony is unwavering. I take but one passage: Angered by His silence under accusation, the High Priest placed Him under oath to answer whether He is “the Messiah, the Son of God”. His answer is memorable, “Thou hast said; further- more, I say unto you that Henceforth ye shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of Heaven”. The unmistakable reference is to the greatest Kingdom prophecy of the Old Testament, and He applies it to Himself. The High Priest, better schooled than some of our modern theologians, understood His claim, rent his clothing, and ordered Him to death for blasphemy. Even on the Cross, He exercises the royal prerogatives which He claimed, by opening the doors of Paradise to a thief who prayed, “Lord, remember me when Thou comest into Thy Kingdom”.

Why was Jesus rejected by Israel when He offered to them the Kingdom for which they longed? I offer six reasons merely as suggestive: (1) The high spiritual requirements He laid down as essential for entrance into that King- dom. (2) His refusal to set up a Kingdom merely social and political in character. (3) His denunciation of the rationalism and ritualism of the current religion. (4) His arraignment of the ruling classes. (5) His association with “sinners”. (6) His exalted claims for Himself. This last, however, would have been not stumbling block if Christ had given them their fleshly desires. The world will deify anybody who will give them what they want. But they will send to a Cross of shame the true God who asks them to receive what they do not want.

Do not make the mistake of the late Dr. Frank Crane, who blamed all this on the ruling class. Luke speaks of three classes who demanded Christ’s death; the rulers, the priests, and the people. It was a combination of civil, religious and democratic authority. And the “people” here was not merely a Jerusalem mob; it was the Passover season, and leading Jews from all the known world were present. The crowd was disappointed in its “hero”. Great things materially had been expected from Him, and the applause turns Suddenly to vicious anger when He apparently fails, helpless in the hands of His enemies. Nothing could be truer psychologically. The late President Wilson could tell you something about this curious reaction of crowds.

IV. THE MEDIATORIAL KINGDOM IN THE PERIOD COVERED BY THE ACTS

This must be passed over in a few sentences. In spite of all His teaching, the disciples had failed to harmonize, the fact of His Death with their hopes concerning the Kingdom. “We had hoped,” they say, “that this was He who would redeem Israel”. The solution of their problem was His Resurrection, as He reminds two of them on the way to Emmaus; “Behooved it not the Christ to suffer these things, and (after that) to enter into His glory”. This would have been clear to them had they not been “slow of heart to believe

in all that the prophets have spoken”.

The Kingdom is not abandoned, but in answer to their inquiry as to when the Kingdom would be restored to Israel, He tells them that the time element is to remain hidden, but there is no indication that it may not come within their lifetime. (We tend to read 1900 years into these passages.) Peter’s sermon on the Day of Pentecost suggests that the Day of the Lord may be near at hand, and argues the right of Jesus to the Davidic throne. The effect was startling; three thousand are convinced, and their so-called communism suggests they were expecting the great social changes of Kingdom immediately. But the key to the Book of Acts is in the third chapter where Peter speaking from the Temple Porch, with all the authority of one to whom Christ had committed the “keys” of the Kingdom, makes to the nation of Israel an official re-offer of that Kingdom. The words are unmistakable; the rejection and crucifixion of the King has not utterly lost for Israel her opportunity. If they will repent and turn again, their sins will be blotted out, and Christ will be sent from heaven to restore all things spoken by the Old Testament prophets. And, to confirm the bona fide character of the re-offer of the Kingdom, you will find early in the Acts period many of the miraculous signs and wonders which were associated with our Lord’s own original offer of the Kingdom. This is the best explanation of why you find some things in the Book of Acts which are not duplicated today. I do not mean to suggest that there are no miracles in the present age, but that they are of a different character, not great public demonstrations designed to compel belief, as in the Acts period. The very Greek terms indicate the character of these miracles they are “signs” to a nation which by divine prophetic sanction had a right to demand signs.

But even the “signs” fail to convince, for the problem was spiritual and moral rather than intellectual, and throughout the book of Acts we can trace the same growth of Jewish opposition moving to a definite crisis of official rejection as in the ministry of Christ. It came, not in Jerusalem, but in the great metropolis of Rome where Paul, now a political prisoner, gathers the wealthy and influential Jewish leaders into “his own hired house” in great numbers, to whom he spoke for an entire day, “testifying the Kingdom of God, and persuading them concerning Jesus”. But there is no agreement, and the Apostle turns to the Gentile finally and definitely. The Jewish die is cast, their holy city is shortly destroyed, they are scattered through- out the nations, a homeless people, until they are ready to receive their rightful King as He comes from heaven to save them in their last great extremity.

V. THE MEDIATORIAL KINGDOM DURING THE PRESENT CHRISTIAN ERA

Does the Mediatorial Kingdom exist in any sense during the present age, and what is the relation of the Church to it? And I refer now to the spiritual Body of Christ, the true Church, not that abnormal thing called Christendom. This Body of true believers is the Royal Family, the spiritual aristocracy, of the coming Kingdom. The Kingdom now exists on earth, there-fore, but only in the sense that God is selecting and preparing this people who are to be the spiritual nucleus of the established Kingdom. Thus, as Christian believers, we actually enter the Kingdom before its manifestation.

This peculiar aspect of the Kingdom is set forth by our Lord in a series of parables which refer to the “mysteries” of the Kingdom. We learn that the present phase is to be a period of seed-sowing, of mysterious growth, mixed growth, and abnormal growth; a period of spreading error; a period which will come to the crisis of a harvest; yet out of this period, even apart from the harvest, will come a pearl of great price, the Church, and a treasure, the remnant of Israel purified and regenerated. Thus at present while God is gathering a spiritual nucleus for the coming Kingdom, those who are called “sons of the Kingdom”, He is also permitting a parallel development of evil in the world; and both shall be brought to a harvest when good and bad will be separated, and the Kingdom established on earth in power and righteousness, at the Second Coming of the Mediatorial King.

VI. THE MEDIATORIAL KINGDOM DURING THE COMING AGE

The “age to come”, as our Lord liked to call it, will be ushered in by the exercises of His immediate power and authority. He has all power now; He will take this power and use it to the full when He returns. The age-long silence of God, the taunt of unbelief, will be broken by the translation and resurrection of the Church; by the unloosing of judgment long withheld; by the visible and personal presence of the Mediatorial King; and by the complete establishment of His Kingdom on earth for a period specified by our Lord as a “1000 years”. The New Testament description of this period is very brief with few details. Why? The Old Testament prophets had fully revealed these details, and the reader is presumed to know them. It is sufficient to say that during this period every aspect of the Mediatorial Kingdom as set forth in Old Testament prophecy is realized upon earth, truly the “Golden Age” of the world. Children are born, life goes on, men work and play, but under ideal conditions. The period closes with a brief rebellion of unsaved humanity, and the last judgment; its subjects are the “dead”, not the living. And it is my conviction, based upon a study of the New Testament, that none will appear before that “Great White Throne” except those who have chose death rather than life. The Christian does not belong to the “dead”, and he cannot come into judgment for sin.

When the last enemy is put down by our Lord as the Mediatorial King, when even death is abolished and complete harmony is established, then the purpose of the Mediatorial Kingdom will be fulfilled. Then the Son will deliver up the Kingdom to God to be merged in the eternal Kingdom, thus being perpetuated forever, but no longer as a distinct entity. This does not mean the end of our Lord’s rule. He only ceases to rule as the Mediatorial King. But as the Only Begotten Son, very God of very God, He shares with the Father the throne of the

eternal Kingdom. In the final city of God, center of a redeemed new heaven and earth, there is but one throne, “the throne of God and of the Lamb”.

“And his servants shall serve Him, and they shall see His face, And there shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them light; and they shall reign unto the ages of the ages.”

THE DOCTRINE OF THE KINGDOM

Part One -Introductory Considerations Concerning the Mediatorial Kingdom.

I. THE GREATNESS OF THE KINGDOM

Dan. 7:27 “The greatness of the kingdom”.

The kingdom is occupying an ever enlarging place in the thinking of theologians. But it is unfortunate that their ideas are so narrow and one-sided. In many cases they are not wrong in what they affirm, but rather in what they fail to affirm or neglect because they do not see.

1b. There is a danger of over-simplification.

1c. Men seek a single principle or idea to explain everything - cp. Philosophers. Sometimes this has been valuable, and might here if emphasis were on God.

2c. There are certain perils attached to such a pursuit.

(1) Omits important matters outside the formula.

(2) May miss the richness and variety in holding to a barren unity. Scraping of horses tail over cats bowels - William James.

3c. Small place given to kingdom in some theologies.

(1) Where treated it is often only one aspect.

(2) Berkhof recognizes this fact, but ignores it. A. B. Bruce ignores O. T. in his book; John Bright does treat the O. T. in his.

2b. The Scriptures give the kingdom a place of centrality. It is the Grand Theme.

1c. The Statement of John Bright concerning the Kingdom. Concept of kingdom involves total message of the Bible.

O. T. and N. T. are two Acts of one drama - Act I points to conclusion in Act II.

But Act II must be read in the light of Act I. The Bible could be called “The Book of the Coming Kingdom of God.”

2c. But all this centers in Christ the Eternal King. There is no kingdom apart from the king. His person, work, glories all fulfilled in the Kingdom. Dominion was forfeited by Adam, but will be realized in Christ. Augustine wrote 22 books on City of God. Massive work by George N. H. Peters- Theocratic Kingdom.

- 3b. The kingdom is definitely related to the field of eschatology.
 - 1c. The Christian Philosophy of History is in this Doctrine (see appendix) McClain Book.
 - (1) Shed light on purposes and ways of God.
 - (2) Help to understand the times.
 - 2c. No adequate system of Biblical eschatology can be constructed apart from history and meaning of the Kingdom.
 - 3c. Failure to understand the kingdom will blur the vision to other matters of theological importance. Luther -“Even if it were a blessed thing to believe what is contained in it, no man knows what that is” (Book of Rev). Olshausen - obscure to Luther because “he could not thoroughly apprehend the doctrine of God’s kingdom on earth.”
 - 4c. Understanding the Kingdom in consummation depends on understanding the kingdom in history. To understand what Christ said about it depends on knowing what the O.T. prophets said about it. To know Revelation, one must know Daniel.

II. VARIOUS INTERPRETATIVE IDEAS ABOUT THE KINGDOM.

Introductory

Archibald Robertson says that

James Orr says

- | | | | |
|---|--|-------------------------|--|
| 1 | Perfect Reign of God in heaven | 1. Patristic Chiliastic | after last judgment |
| 2 | Visible Reign of Christ on earth between | 2. Medieval or Catholic | between 2nd coming and last judgment idea |
| 3 | Visible Church on earth between | 3. Reformation | identifies First and Second coming with the Church |

Description of Various Views with follow

- 1 Not absolutely Chronological.
- 2 Not absolutely exclusive of one another; combination.
- 3 Mark various emphases at different times and places.
- 4 Some have persisted vigorously, others ephemeral.
- 5 All seek Scriptural support.

1b. The National Kingdom idea

Associates the kingdom with Israel on the earth. This is pre-Christian in origin and persists through all the viewpoints of Jewish scholars. Even Philo held this position.

2b. The Millennial Kingdom idea.

Government of God to be established on earth at Second Coming of Christ. Christ with His saints will reign over the nations for 1000 years. This view prevailed in the early church for two and one-half centuries. This view prevailed in the Western church for four centuries, till Augustine. Even he held this at first.

3b. The Celestial Kingdom idea.

Reign of God in heaven, and is suggested by the phrase “Kingdom of heaven.” Stalker says this phrase was used to designate heaven itself. This was the most popular and persistent view. As to time two views of this developed: one: future, reign of God in eternity after human history; two: present, reign of God in heaven. Enter-ing the kingdom thus meant entering heaven.

4b. The Ecclesiastical Kingdom idea

Identified with the Church, Augustine is the originator. Roman Catholicism visible. Reformation, the invisible Church. Augustine shifted back and forth. Two different systems grew out of this.

5b. The Spiritual Kingdom idea.

Rule of God over the hearts of men. It is inward, inspiration, rather than an institution. Comes not with observation (Luke 17:20,21).

6b. The Moral Kingdom idea.

The reign of moral law over the lives of men. (Rom. 14:17). For the most part this view had little influence, except for some intellectuals, such as Kant. Kant is in some respects its father, and it helped him get rid of the idea of God without sacrificing morality.

7b. The Liberal Social Kingdom idea.

The progressive social organization and improvement of mankind.

Society, rather than the individual, takes first place.

Main task of the Church is to establish a Christian social order.

Popular and powerful during the early part of the 20th century, and it is not dead.

Exponents such as Rauchenbush, Campbell, Mathews, King, Ward, Gladden,

E. Stanley Jones and Oxnam.

Nothing was more lopsided or guilty of greater excesses to foster the view. It made room for opportunist politicians of new social orders, Communism, etc. It even proclaimed Gandhi as the greatest Christian.

Gradually this idea of the Kingdom took the form of a democracy in which man and God struggled together for the redemption of mankind. (God was hardly present). It developed what is known as the social Gospel, which grew out of a number of religious and philosophical tendencies:

The inherent goodness of mankind.

The immanence of God to the exclusion of transcendence.

Acceptance of socialism as the best form of government.

Critical attitude toward the Bible, highly subjective.

Diminishing of essential theology by turning to Fatherhood of God and Brotherhood of man.

8b. The Modern Eschatological-Kingdom idea. This view uses terms outside of their original sense.

Eschatological means last, last in the sense of history. And the Bible puts the Kingdom in this category.

The two schools taking this view agree that the Kingdom should be explained eschatologically, but both reject any future realization ahead in history.

One school says that Christ was mistaken in His idea about the kingdom.

The other puts the kingdom above and beyond history.

The first is the delusion theory of Albert Schweitzer

Set forth in a book “The Quest of the Historical Jesus”.

Christ’s idea was based on Daniel and subsequent apocalyptic writings.

Christ made no attempt to set up a kingdom during his life, but taught that he would reappear to set it up.

He had no expectation of dying, but thought he would be translated. But this translation did not occur as he expected. So he decided to die and tried to force Jewish leaders to put him to death.

His death demonstrated the folly of expecting an eschatological kingdom, and actually put an end to eschatology.

In no Biblical sense is Schweitzer a Christian, but he did believe Jesus dealt with eschatology, except that he was wrong, Just as all the Liberal Social group is wrong.

The second school is the surora-History theory of Barth and Brunner.

These men join battle against the Liberal-social position, insisting that the Kingdom of God is eschatological.

Following Kierkegaard -“absolute qualitative distinction between time and eternity. God belongs to eternity, and man belongs to time. Nothing divine and eternal can do more than touch time. It cannot become an essential part of the time-stream of history.

The Church cannot be in the kingdom or advance it. The church can only watch for its coming. Man’s attempt to bring in the kingdom will fail. The kingdom is only present in the church, if at all, indirectly and invisibly.

The Barth Brunner concept of Eschatology.

Contrary to the normal meaning of eschatology, these men hold that Eschatology belongs to eternity and not to time. So the Kingdom exists now, but above and outside of our time-space history.

The attitude of these men is highly critical toward the Bible. No hesitation in rearranging material in the Bible, throwing out portions, or regarding its history in part mythical. Much of their system is obscure and irrational.

Besides being against the Liberal-social view of the kingdom, they are agreed that there will never be any Millennial Kingdom in human history, and in this sense they are a-millennial.

III. DEFINITIONS AND DISTINCTIONS FOR THIS STUDY.

1b. The method of approach must be Biblical.

Since the phrase “Kingdom of God” is a Biblical term, it should be clear that no definition can have an authoritative meaning apart from the content assigned to it in the Holy Scriptures. This requires an inductive study.

1c. The conception cannot rest on isolated passages or texts. Such as:

Luke 17:21 The kingdom of God is within you.

Matt. 16:19 I will give unto you the keys of the Kingdom of heaven.

Matt. 13:33 The parable of the leaven.

Matt. 5-7 Ethical precepts of the Sermon on the Mount.

Rev. 20 The incarceration of Satan, raising of the dead, etc.

2c. The conception must be based on an inductive study of all the material. While the teaching of Revelation 20 is clear, the doctrine should not need to rest on this alone. In fact, it could be developed apart from Revelation 20.

3c. The conception must be arrived at by the method of Biblical Theology. Not easily handled by the method of systematic theology, because this compartmentalizes subjects. Whereas the kingdom is so large and varied, that it reaches into every department. And any attempt to set down a group of texts on the subject and limit the study to that set will produce wrong and inadequate ideas.

2b. A tentative definition of the kingdom of God.

1c. A general survey indicates that the kingdom envisions a total situation.

This includes three ideas:

1d. A ruler with adequate authority and power;

2d. A realm of subjects to be ruled;

3d. A ruler-ship consisting of the exercise of authority.

2c. The primary and most important idea is that of ruler with authority.

The ruler may withdraw from his realm, the function of ruling may be temporarily interrupted.

But all three elements are present in the Biblical concept, and there can be no kingdom in the total sense without all three.

- 3c. The student should beware of any attempt to reduce the concept to abstraction.

Hebrew term (-----) Malkuth.

Greek term (-----) Basileia.

Mere authority without a realm is hardly the idea of the Scriptures. The Scriptures were written to convey notions of actual situations in the world of reality with meanings somewhat familiar to the common man.

Archibald Robertson is right -“We can as little have a reign with no kingdom as a kingdom without one who reigns.”

See further discussion of McClain on pages 3-4.

- 4c. The conclusion, then, after analysis, is that the kingdom may be broadly defined as the rule of God over His creation.

- 3b. Some Biblical distinctions must be made here.

- 1c. First, certain passages present the Kingdom as something which has always existed; yet in other places it seems to have a definite historical beginning.

Psa. 10:16

Dan. 2:44

- 2c. Second, the Kingdom is set forth in Scripture as universal in its scope, outside of which there is no created thing: yet again in the Kingdom is revealed as a local rule established on earth.

Ps. 103:19

Isa. 24:23

- 3c. Third, the Kingdom sometimes appears as the rule of God directly, with no intermediary standing between God and man; yet it is also pictured as the rule of God through a mediator who serves as a channel between God and man.

Ps. 59:13

Ps. 2:4-6

- 4c. Fourth: it has often been noted the Bible describes the Kingdom as something wholly future, whereas in other texts the Kingdom is said to be a present reality. Zech. 14:9

Ps. 29:10

- 5c. Fifth, the Kingdom of God is set forth as an unconditional rule arising out of the sovereign nature of Deity Himself; yet on the other hand, it sometimes appears as a Kingdom based on a covenant made by God with man.

Dan. 4:34-35

Ps. 89:27-29

Conclusion

1. Various attempts have been made to explain these distinctions.

- (1) One Kingdom with two aspects.
- (2) Two kingdoms: a kingdom of power and a kingdom of Grace. Hengstenberg
- (3) God's universal general sovereignty and a theocratic rule. Peters
- (4) God is already King and God's kingship lies in the future. Ernest F. Scott.
- (5) A present and victorious reality and a thing of the future and far from victorious. John Bright
- (6) The kingdom of Christ and the Kingdom of God. Robertson, A.T.
- (7) The kingdom of God and the Kingdom of Heaven. Feinberg. Many premillennialists.
- (8) A kingdom on earth and a kingdom over the earth. E. R. Craven

2. These citations indicate that the distinctions are not imaginary.

- (1) The real problem is how to explain these distinctions.
- (2) One school is satisfied to leave these apparent antinomies unresolved.
- (3) But there must be a reasonable explanation from the Scriptures which
the Lord intended for us to understand.

3. The reasonable explanation would seem to include the following ideas.

- (1) It is not wholly wrong to speak of two kingdoms being revealed in the Bible.
- (2) But we must guard against the notion that these two kingdoms are absolutely distinct from one another.
- (3) There is value and instruction in thinking of them as two aspects or phases of the one rule of our sovereign God.
- (4) The following terms perhaps best designate these two aspects of God's rule: "Universal" and "mediatorial".

The first of these refers to the extent of the rule, while the second to the method of rule. In each case this is the quality that is the most important for purposes of identification.

IV. THE UNIVERSAL KINGDOM OF GOD.

The chief characteristics of the Universal Kingdom will be given here.

Ordinarily in most theologies this is dealt with under divine providence.

But the universal kingdom is not a synonym for divine providence. It covers a vastly greater scope, especially in the Old Testament.

There is a problem of interpretation when seeking to establish the existence of the universal kingdom in Biblical history.

One must distinguish between history and prediction.

Psalms 97 and 99 open with “The Lord reigneth”. But the context points to the future and they are therefore predictive.

Psalms 93 and 103 however are basically records of historical fact.

We now note seven great facts about the universal kingdom of God.

1b. This Universal Kingdom Exists Without Interruption Throughout all Time.

(This Kingdom has always existed) Ps. 145:13 “Thy kingdom is an everlasting kingdom”. Ps. 29:1-11 “The voice of the Lord” is in the storm.

10 “The Lord sitteth upon the flood” “The Lord sitteth King for ever”. 10 “Jehovah sat at the deluge” - Hengstenberg translation. Jer. 10:2-5, 10 “But the Lord is the true God, he is the living God, and an everlasting King”.

cf. Deut. 32:22 ASV

Ps. 139:7-10 ASV

I Chron. 29:11, 12 “All that is in heaven and in the earth is thine; thine is the kingdom”.

3b. The Divine Control in the Universal Kingdom is Generally Providential.

Ps. 148:8 “Fire, and hail; snow, and vapor; stormy wind Fulfilling his word”.

Definition: By providential is meant control by means of second causes.

For example at the Red Sea a “Strong east wind” blew the waters back. Ex. 14:21.

Therefore the Psalmist says, during the storm, “The God of glory thundereth”. Ps. 29:3

God uses men to carry out His sovereign purposes.

Isa. 10:5-15 The Assyrian is the rod of wrath in the hand of Jehovah

Pro. 21:1 “The Kings’ heart is in the hand of the Lord”.

Jer. 25:9-12 Nebuchadnezzar is the servant of the Lord. cf. 27:4-8; 51:11-24, 57.
Jer. 51:11, 28-37 “The spirit of the Medes” serve the Lord.

Isa. 44:28-45:4 Cyrus is the Lord’s “Shepherd. . . his anointed”.

Esther 2:5-23; 3: “On that night could not the king sleep”.

6:1 God’s kingdom took in the slightest detail, insomnia of the king and used it to carry out His universal design through providential means.

Pro. 16:33 Even the casting of the lot.

Isa. 44:25-26,
27-45:7 with
Ezra 1:1

4b. The Divine Control in the Universal Kingdom May be exercised at Times by Supernatural

Means. (or directly through miraculous events).

Daniel 6:27 “He worketh signs and wonders in heaven and in earth”.

Ps. 148:8 God works generally through second causes.

Ps. 135:6-9 Both nature and miracle are recorded in these verses.

Ex. 5:2 with Deut. 4:34-35 - Miracle was to demonstrate publicly that there is a true God in heaven, who always has the last word in human affairs.

5b. The Universal Kingdom Always Exists Efficaciously Regardless of the Attitudes of Its Subjects. Three general classes

(1) Those who willingly perform His Will.

(2) Those who unwillingly perform His Will.

(3) Those who ignorantly perform His Will.

Dan. 4:35 “None can stay his hand, or say unto him, What doeth thou?”

1c. Those who willingly perform the will of the King: Ps. 103:20 Angels unfallen do His will. Ps. 44:14; 74:9 People of Remnant obeyed the King. Ps. 84:2-3 “My heart...crieth out for...my King”. I John 2:17 “He that doeth the will of God abideth forever.”

2c. There are those in rebellion against the will of God: Eph. 1:11 “He worketh all things after the counsel of his own will”. This includes Satan, fallen angels, demons, kings, wicked men. cf. Ps. 103:19 Ps. 75:4-7 I John 3:4,8 ASV with 2 Peter 2:4 -Satan and the Angels that sinned 3c. There are those who know nothing about it and ignorantly fulfill it.

Isa. 10:5-15 The Assyrian Pro. 21:1 The King’s heart is in the hand of the Lord. 6b. The Rule of the Universal Kingdom is Administered Through the Eternal Son. Col. 1:17 “He is before all things, and by him all things consist”. 1c. The Kingly function of Christ begins with the creation.

First, creation and the establishment of the Universal Kingdom were contemporaneous events. Isa. 9:6 Father of Eternity

Heb. 1:2 Made the ages

Second, creation with its divine control is a standing revelation of the invisible God.
Romans 1:20

Third, the Son of God was from the beginning both life and light.

John 1:1-5 The creative and sovereign power of deity has been revealed in and through the activity of the Eternal Son from the beginning. 2c. This sovereign activity of our Lord is suggested by the expression “Everlasting Father”

Isa. 9:6 ASV margin “The Father of Eternity”

I Tim. 1:17 ASV margin “The King of the Ages”

Heb. 1:2 “By whom also he made the ages” Note in Marcus Gods on Hebrews in the Expositors Greek Testament. Then whom He made the ages. “The evolution of God’s purposes through the ages”.

3c. Christ is the King of the ages and imparts meaning to the movements of history.

I Tim. 1:17 ASV Margin “The King of Ages”

Heb. 1:2 “He Made the Ages”

Heb. 1:3 He uphold all things by the word of His power.

Isa. 9:6 He is the Father of Eternity.

Rev. 3:21 At least a result of His work in Redemption. He is exalted to sit at last with His Father on the throne of the Universal Kingdom.

7B. This Universal Kingdom Is Not Exactly Identical with That Kingdom for Which Our Lord Taught His Disciples to Pray.

Ps. 103:19 “His kingdom ruleth over all”;

Matt. 6:10 “Thy kingdom come”.

1c. The Universal kingdom was here from creation, rules over all, and

its king works all things after the counsel of his own will. Ps.

103:19 Eph. 1:11 Man's duty was to acknowledge this kingdom.

2c. The mediatorial kingdom was yet to come, and for this men were to pray. So that God's will would be done on earth as in heaven. Matt. 6:10 ASV. When this is realized, and all rebellion is put down, then the mediatorial kingdom will be merged with the universal kingdom. 1 Cor. 15:23-28 Rev. 3:21 Rev. 22:3 3c. The petition of Matt. 6:10 "Thy kingdom come" will find fulfillment in the expectations of Messianic prophecy. Isa. 11:1-6 Isa. 42:1-7 Dan. 7:14

With this brief survey of the Universal Kingdom, we turn to the Mediatorial Kingdom.

Do not forget that the one is a phase of the other, and therefore a study of the Mediatorial Kingdom will also reveal much as to the nature of the Universal Kingdom.

PART II -A STUDY OF THE MEDIATORIAL KINGDOM PROPER.

INTRODUCTION

1. Definition:

- (1) The rule of God through a divinely chosen representative who speaks and acts for God, but also represents the people before God.
- (2) The Mediatorial Kingdom has especial reference to the human race, though it finally extends over all. The human race in relation to the earth.
- (3) Its mediatorial ruler is always a member of the human race. Term mediator does not appear in Old Testament. Nearest is “Umpire” in Job 9:33, which is rendered by LXX as Occurs six times in the New Testament. Idea is presented under functions of prophet, priest, and King (Melchizedek, Moses, Samuel).

Note: See Evangelical Christian, Oct. 1945, P. 489

2. A general outline of the Biblical Material.

- (1) The Mediatorial Kingdom in Old Testament History.
- (2) The Mediatorial Kingdom in Old Testament Prophecy. Its future form as forecast in Old Testament prophecy.
- (3) The Mediatorial Kingdom in period of the Gospels. Its character as announced by our Lord.
- (4) The Mediatorial Kingdom in period of the Acts. Its place in the history of apostolic period.
- (5) The Mediatorial Kingdom in the present age. The peculiar form in which it appears in the present age.
- (6) The Mediatorial Kingdom in the millennial age. Its visible and established form in the millennial age.
- (7) The Mediatorial Kingdom in the eternal Kingdom.

The Rise and development as it appears imperfectly.
Its final mergence in and complete identification with the universal and everlasting Kingdom of God.

I. THE MEDIATORIAL IDEA IN OLD TESTAMENT HISTORY

1b. The Beginnings in Old Testament History

1c. The background -from Eden to Abraham:

1d. Original dominion - Gen. 1:26-28; Heb. 2:7 (Delitzsch -“Man is a King.... the world”).

2d. Man rebelled - Rom. 5:12,19; I Tim. 2:14; Heb. 2:8

3d. Men followed their own impulses without fear of retribution. (Gen. 4:19-24)

4d. Spirit wrought through men’s conscience -Gen. 6:3; Rom. 2:14-15. Even this failed, so the flood (Gen. 6:3-13)

5d. God established human government after the flood. Gen. 9:5-6 cf. Romans 13:1 -But this led to Babel. Gen. 11: 1-9 - God halted this world government. But at last it will come to its height under Antichrist (Rev. 11:15).

2c. The rule of God through the patriarchs:

1d. God turned from man to one man Abraham (Gen. 12:1-3)

2d. Out of this man were to come Kings. - Gen. 17:6

3d. The Patriarchs were genuine mediators who ruled with absolute authority. Gen. 14:14; 21:9-21; 22:1 ff.

4d. The Sojourn in Egypt was approved of God. Gen. 46:1-4 This was prophesied. Gen. 15:13

5d. God used this sojourn to discipline His people.

2b. The Development of the Mediatorial Idea in History 1c. The rule of God mediated through great leaders

1d. Beginning -3 views: Abraham, Moses, Saul.
Originated with each of these.

2d. McClain’s View: Source is Abraham; Moses (law) and other leaders, developed - The Glory -Saul, David, Solomon - King on the throne.

3d. Rule of God through men chosen of God: Heads of families, priests, Kings.

4d. God speaks to these men and they carry out His will even though imperfectly.

2c. These leaders chosen by divine appointment and invested with divine authority.

This period is marked by the mediation of God's rule through certain great leaders -Moses, Joshua, Judges, Samuel.

These leaders were in all cases chosen by divine appointment and invested with authority to speak and rule for God.

Moses

Exo. 4:16 cp. Num. 16:1-32

Joshua

Josh. 1:5

Judges

Jud. 2:16

Samuel

I Sam. 3:19-4:1a

Note: See I.S.B.E., p. 1800

3b. The Glory of the Mediatorial Kingdom in History.

1c. God's rule mediated through chosen kings.

Saul

David

Solomon

2c. This monarchical form was in the plan of God.

1d. Foreseen in prophecy. Gen. 17:5-7, 35:9-11

2d. Guiding rules laid down. Deut. 17:14-17

Some say this was a repudiation by the people of theocratic rule when they asked for a king. But this is not so.

3d. Not a repudiation of theocratic rule. I Chron. 17:14 3c. The events leading to the monarchical form.

1d. Moral and spiritual deterioration. (See I.S.B.E., 1800b)

2d. People try to choose a king. Judges 8:22-23 Then the men of Israel said unto Gideon, Rule thou over us. He said, I will not rule over you. . . the Lord shall rule over you.”

3d. People demand a king. I Sam. 8:1-9, 19-22

“Wilt thou make us a king to judge us like all the nations.”

4d. God chooses the king.

I Sam. 10:17-24

“See ye whom the Lord hath chosen.”

5d. God rebukes them and warns them. I Sam. 12:1-25 (esp. 11-23, 25). But if ye will not obey.

4c. The setting up of kings “like the nations” was wholly unnecessary from the divine standpoint.

1d. Rule of God could have been mediated through other prophets and leaders.

2d. Even David could have served without the trappings of an earthly court.

3d. Up to this time Israel had had a very simple and unique government, simple in organization and function, which dealt with problems as they arose.

4d. In setting up kings “like the nations,” they exchanged the simple theocracy for a great unwieldy government machine dedicated to its own perpetuation. God gives them their own desires and warns of the inevitable trend of all such government.

What about our own situation in the U.S.A.

5c. During even this period God reserves the right to choose the kings.
Saul

I Sam. 9:15-17, 21; 10:1

I Sam. 15:17-26

David I Sam. 16:1, 13 Samuel anointed him in the midst of his brethren

Solomon I Chron. 22:6-10, 28:5 I will establish the throne of his kingdom over Israel forever. Solomon was the last of the directly divinely chosen kings.

For an extended description see McClain, *Greatness of the Kingdom*, pp. 100-103.

See John Bright, pp. 35-49

Solomon's kingdom was God's as indicated at the dedication of the temple (2 Chron. 7:1, of Ex. 40:34. The one kingdom that began with Moses and was continued in the Monarchy.

- 4b. The Decline of the Mediatorial Kingdom in Old Testament History. 1c. Rule of God becomes more indirect.

-prophets enter the picture. They are God's mouthpiece to Kings who sometimes obey. But prophets came into the picture because the kingdom was failing. Prophets denounced for failure to keep the law and promised a time when it would be kept.

Role of Prophets Pages 114 - 119

Need for a written body of divine prophecy. So writing prophets parallel the decline.

Prophets probed the sickness. Isa. 1:3-6.

Called for return to Law. Isa. 8:20

Warns of divine judgment. Amos 5:18-24

Reassert inviolability of Kingdom Covenant. Jer. 33:17, 20-21

Promise a future and better kingdom. Isa. 21:11-12; Zech. 14:7,9

- 2c. Kings take throne by inheritance or force. David was chosen directly. First cause. Stalin providentially. Second cause. The situation fell so low near the end, that even the foreign powers decided who would occupy the throne (2 Kings 23:34; 24:17).
- 3c. The kings degenerate with notable exceptions. Hezekiah an exception, also Josiah. There would have been no need of prophets if there had not been

a deterioration of the monarchy.
This began with Solomon
Rehoboam
Jeroboam

4c. Prophets predict disaster and a future age when God will rule through a righteous king. Isa. 32:1 “Behold a king shall reign in righteousness.” Hos. 3:4 “Many days without a king.” 5c. The decline was foreseen in its every stage. I Sam. 8:11-18 (7-20) Id. Government service Military - 11 Civil - 12-13 2d. Job-making. 12,11 Captains over thousands) ” ” fifties) 12 Run before the King’s Chariot. 11 3d. Labor scarcity - 11-13, 16 Take your sons and daughters, men servants and maid servants Government services creates other labor shortages. 4d. Government for its own sake. 18 King sets men to do this work (16) For himself (11)

His harvest (12) His chariots (11)

First loyalties are to the government.

Personal incentive is lost.

5d. Increased taxation. 15, 17

Government takes a tenth of vineyards, sheep, etc. to pay cost of Government. This was one tenth of food production.

Taxation erodes incentives to produce and earn.

6d. Property confiscation. 14

Takes over your field, your vineyards, your olive yards, the best of them.

7d. Political corruption.

Taxes are given into the hands of his officers and his servants.

8d. Totalitarian regimentation. 17

“Ye shall be his servants”. Once this trend begins there is no end.

Founding fathers viewed centralized government with suspicion in U. S. A. Each states was regarded as sovereign. But look what has happened.

9d. Intolerable oppression. “Ye shall cry out in that day because of your king.” 18 Think of Rehoboam. . . . finally Antichrist.

The Fundamental Error

(1) Their desire to have a king like all the nations. (I Sam. 8:5)

(2) That we also may be like all the nations (I Sam.

8:20)

The idea of a king is not wrong. It is a king like all the nations.

5b. The Close of the Kingdom in History 1c. In the Old Testament the

Shekinah Glory was a symbol of God's presence.

Note: "Shekinah" - a term in Jewish theology - to dwell or be presents. cf. Art. "Shekinah," *Hasting Dictionary of the Bible*, Vol. IV, p. 487.

In Wilderness - Neh. 9:19

In Tabernacle - Ex. 40:34

In Temple - II Chron. 7:1

- 2c. The departure of this Glory marked close of Mediatorial Kingdom in Old Testament history.

Carefully dated by Ezekiel in 6th year of the Captivity of Jehoiachin (Ezek. 8:1 with 1:2).

The historical situation can be established from 2 Kings 24: 17-20; Jer. 52:1-3; Ezek. 11:24-25. Ezek. 8:4 (cf 7-17 for the terrible situation) Ezek. 9:3 Ezek. 10:4 Ezek. 10:18 Ezek. 11:23

- 3c. There were two later temples - but no glory. Admitted by Jewish theologians (Talmud) who had ingenious explanation. Could not rest among Gentiles, and only among Jews when the number reached 2000 myriads.

Zerrubbabel)) But no glory. Herod) In the historical sense the Rule of God had been interrupted. 4c. Consider the dramatic circumstances of God's departure. Departure was gradual.

People gave no evidence of desire for it to remain.

Note contrast in Thessalonians (1:9-10) turned from idols to serve the living God.

God has been forsaken, so He forsakes them. Rom. 1:24,26,28. When God is forgotten, He goes.

- 5c. Yet even after the departure of His visible presence, certain divine promises still remain for scattered Israel.

Ezek. 11:16 - "I . . . a little sanctuary"

Ezek. 39:21-29 - “So the house of Israel shall know” (22)

“I have poured out my spirit upon the house of Israel.”

Ezek. 43:1-7 with Zech. 14:4 ff.

- (2) “Behold the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory”.

This is personalized.

Zech. 14:4 “And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east”.

Conclusion:

1. Why did the Historical Kingdom fail? Two defects:

- (1) Lack of spiritual preparation on the part of the people.

Lacked new birth - No kingdom can succeed without a majority of people in harmony with its laws.

(Prohibition in this country failed because there were not enough people for it).

- (2) Imperfection of the rulers through whom the Lord mediated.

No government can be better than its rulers. (Douglas - married third time).

2. The prophets predict a future Kingdom without these defects.

- (1) Ezek. 11:17-20, Psa. 110:1-3 - Thy people are willing
New birth prepares them.

Ezek. 11:19 - “And I will give them one heart, and I will put a new spirit within you”.

Psa. 110:3 - “Thy people shall be willing in the day of thy power.”

(2) Isa. 42:1-4 - Here is the perfect Mediatorial Ruler.

1. Absolutely subject to God.

42:1

2. Completely separated from sensationalism.

42:2

3. Essentially saving in the ministry.

42:3

4. Universally successful in his mission.

42:4

3. The success of the Jewish state is inseparably bound up with the future Mediatorial kingdom of God.

Maccabees tried restoration but failed. About 150 B.C.

The people were not changed.

The rulers were not the right kind.

Zionistic movement is the modern attempt. There is a State of Israel today.

The people today repudiate the God of the Old Testament and the Lord Jesus.

The rulers are set against God and Christ.

Presents government of Israel is not the fulfillment.

It makes no place for the God of the Bible.

Its rulers are made over the pattern of the nations.

But there is present the roots which will eventually bear the fruits.

cf. Hos. 3:4-5 There will be a return to the original in Jerusalem.

This is the best answer to British Israelism.

4. Some make the historical Kingdom absolutely distinct from the Kingdom (Modernists).

The best answer to this view are the words of Scripture.

Acts 1:6

Acts 1:6 - “Wilt thou at this time restore the Kingdom to Israel?”

If this were a wrong idea, Christ would have said so. The only issue on this occasion was time. It is not for you to know the times and the seasons (Acts 1:7).

THE MEDIATORIAL KINGDOM IN OLD TESTAMENT PROPHECY

Introduction: Field of Old Testament Prophecy is the largest and the most important area of our investigation concerning the Mediatorial Kingdom. Since this is true we need to know something of its nature, interpretation and extent.

I. THE NATURE OF KINGDOM PROPHECY

- (1) Arises out of a definite historical situation existing immediately before the prophet.

Dan. 9:1-2 cf. 9:24-27

Dan. 10:1

The immediate situation always provided the occasion for the prophecy.

No such thing as Biblical prophecy totally apart from history.

Biblical prophecy thus furnishes a philosophy of history.

Men who do not like the philosophy deny the predictive element and dwell on the historical element.

- (2) The prophecy often has what is called a “double reference.”

Explain: It is telescopic in character.

It is complex. It sees together what history unrolls into separate events.

It is apotelesmatic. It sees close behind the nearest coming, epoch-making turn in history, the summit of the end.

To some event or person in the near future connected with Israel and the Mediatorial Kingdom.

To some event or person in the remote future connected with Messiah and His kingdom. When the first event arrives it becomes the earnest and divine foreshadowing of the far and final event of God. Isa. 13:17-17-14:4, 14:4-5 speak of last kingdom of Babylon.

14:7 -Satan.

Isa. 65:17-25

cf. Rev. 21:1-8

II. THE INTERPRETATION OF KINGDOM PROPHECY

(cf. Peters Vol. 1, 47-67) - - this includes historical and grammatical.

cf. Luke 24:27

Interpretation has to do with meaning, but one can slip off the narrow path of truth and become involved with method of stating the meaning.

- (1) The Literal Method - On grammatical, See Peters Vol. I, Pages 46-67 - premillennial.
God said what He meant, and meant what He said.

One can speak literally and still use figures of speech.

Ps. 72 - “He shall come down like rain upon the mown grass.”

All the devices and nuances of language can be utilized.
Figure, metaphor, simile, symbol, allegory.

Critics have confused method with meaning.

Grass - church at Pentecost)

Mown - unsanctified state of disciples) This is spiritualizing.

Rain - gift of Holy Spirit)

- (2) The Spiritualizing Method - cf. Allis, Prophecy and the Church,
P. 23:24 Or the Eclectical Method.

Wrong use of the word spiritual. Not good word.

- (1) Too good a word to be surrendered to such use.
- (2) Never is spiritualizing used consistently.

A-millennial and post-millennial.

Origen invented this method - Platonist in Philosophy.

Sins are attributed to Jews - Isa. 59 Glory is attributed to church - Isa. 60

Israel is perpetuated in the Church, so the name Israel means the Church, and Church means Israel.

Spiritualizing method Gregory the Great on the Book of Job Three friends - the heretics
Seven sons - the twelve apostles Seven thousand sheep - God's faithful people Three
thousand hump-backed camels - the depraved Gentiles.

- (3) The Critical Method - (cf. A. B. Davidson, Art. "Eschatology," Hastings Dictionary of the Bible, p. 737)

Believes the Bible is a collection of human writings setting forth the religious experience of men in their search for God.

This gives freedom for them to do at will whatever fits the whim of the moment.

Takes Old Testament prophecies literally, then rejects what is said. That is, within limits this is true. But there is nothing really consistent.

Rejecting predictive prophecy they rearrange the order of Old Testament books so that the prophets come after the event.

They deny present validity of the prophecies.

III. EXTENT OF OLD TESTAMENT KINGDOM PROPHECY

Old Testament prophecy of the future Mediatorial Kingdom Of God begins with a few somewhat obscure references in the Pentateuch; opens up clearly in the records of the Historical Kingdom; and grows in volume and brilliance as the Historical Kingdom declines and comes to its end in Mal. In one sense, all Messianic prophecy is Kingdom prophecy. (cf. I.S.B.E., 1802A).

(1) Kingdom Prophecy Prior to the Glory of the Historical Kingdom.

You will note the emphasis on the Messianic element.

Gen. 3:15 "Seed of the Woman"

Gen. 9:18-27 "Lord shall dwell in the tents of Shem" (27)

Gen. 12:1-4 "Abraham"

Gen. 13:14-17 "Thy seed as the dust of the earth" (16)

Gen. 49:8-10 “A Lawgiver from Judah”

Num. 24:17 “A star out of Jacob”

Deut. 18:15-19 “a prophet like unto Moses”

Even before a King, the prophecies all more or less have a regal

tint. The Coming One is a coming King.

(2) Kingdom Prophecy during the Glory of the Historical Kingdom.

2 Sam. 7:1-16 (esp. 11-16)))) Cover same covenant with David.

I Chron. 17:1-14 (esp. 10-14)

- (1. Notice the double reference: Solomon - 2 Sam. 7:13 -
“Establish the throne . . . forever”.

II Chron. 22:6-10 Athaliah destroyed all the seed royal except Joash (cf.
11-12).

II Sam. 7:14 “I will chasten him.”

cf. Vs. 15 “But my mercy shall not depart away from him.”

David - Heb. 1:5 with II Sam. 7:14 “I will be to him a father, and he shall be to me a
son”.

Luke 1:31-33 cf. I Chron. 17:1-14 (Esp. 10-14)

- (2. Note the force of II Sam. 7:16 “The house, the Kingdom, throne established forever.
Spoken to David, but could be fulfilled only in Christ.
- (3) Kingdom Prophecy during the decline of the Historical Kingdom. The extent of material
here is vast, too great to be read as part of
these lectures. But the following selected passages should be read by the student. The
chronological order is Dr. Sampey’s. 54 passages in all - 23 pre-exilic, 10 Exilic, 8 post
exilic, 13 not

dated. (Turn now to Page 44)

Pre-exilic - 23 passages

Obadiah 1:15-21

Joel 2:28-3:2,9-21

Amos 9:9-15

Hosea 3:4-5

Isaiah 2:1-4

Isaiah 4:2-6

Isaiah 9:6-7 Isaiah 11:1-13 Isaiah 24:1-20, 21-23 Isaiah 32:1-5, 14-20 Isaiah 33:17-24

Isaiah 35:1-10 Isaiah 40:1-11 Isaiah 42:1-4 Isaiah 52:7-10 Isaiah 60:1-61:6 Isaiah 65:17-25

Isaiah 66:15-23 Micah 4:1-5:5 Zephaniah 3:8-20

Jeremiah 23:1-8 Jeremiah 31:1-37 Jeremiah 33:14-26

Exilic -10 Passages Ezekiel 20:33-42 Ezekiel 34:20-31 Ezekiel 36:22-36 Ezekiel 37:1-28 Ezekiel 39:21-29 Ezekiel 43:1-7 Ezekiel 2:31-45 Daniel 7:1-28 Daniel 9:1-3, 20-27 Daniel 12:1-4

Post Exilic -8 passages

Haggai 2:1-9 Zechariah 2:1-13 Zechariah 6:11-13 Zechariah 9:9-10 Zechariah 12:1-10

Zechariah 14:1-21 Malachi 3:1-5 Malachi 4:1-6

Not Dated -13 passages Psalms 2:1-12 Psalms 22:1-21, 27-31 Psalms 24:1-10 Psalms 45:1-17 (6-7)

Psalms 46:1-11

Psalms 47:1-9

Psalms 48:1-14

Psalms 67:1-7

Psalms 72:1-17

Psalms 89:3-4, 20-37, 38-50

Psalms 96:1-13

Psalms 98:1-9

Psalms 110:1-7

A study of the foregoing passages yields the following generalizations regarding the Mediatorial Kingdom as set forth in Old Testament prophecy.

- 1b. Its Literality The Mediatorial Kingdom is not merely an ideal Kingdom toward which man ever strives but never attains. It will be as real and literal as the Historical Kingdom or as the Kingdom of Great Britain. All prophecy from first to last asserts and implies this literality.

- 1c. Consider the details of its description: Location, character, ruler, nations, etc.

Obad. 12-21 -Location, actual places named.

Mount Zion (17)

Mount of Esau (19)

Gilead (19)

Zarephath (20)

Jerusalem (20)

Isa. 33:17 -Ruler

‘Thine eyes shall see the King in his beauty.’

52:10 -character, nations

“Make bare his holy arm in the eyes of all the nations.”

“All the ends of the earth shall see the salvation of our God.”

2c. It destroys and supplants literal kingdoms. The great image is a remarkable revelation on this point.

Daniel 2:31-45

3c. It is a revival and continuation of the historical Davidic Kingdom.

Amos 9:11 (cf. Acts 15:16-18) I will raise up the tabernacle of

David.

Mic. 4:7-8

“Make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever.”

Jer. 33:15-22 “The branch of righteousness to grow up unto David” (15). “Judah shall be saved, and Jerusalem shall dwell safely” (16).

Psa. 89:3-4, 34-37 ‘I have made a covenant with my chosen...’ (3) “Thy seed will I establish for ever” (4)

4c. The city of Jerusalem is its capital. Isa. 2:3 “Come ye, let us go up to....Jerusalem.”

Isa. 24:23 “The Lord of hosts shall reign in Jerusalem.”

2b. Its Future Manifestations in History 1c. The time of its establishment often seems near at hand. Hag. 2:6-9 “a little while” (6)

Isa 29:17-20 “a very little while” (17)

2c. Other prophecies indicate it is far in the future.

Isa. 2:2 “latter days”

Hos. 3:4-5 “Shall abide many days”.

Note: These are relative terms, and must always be taken from God’s viewpoint.

- 3c. Its manifestation will be preceded by a series of world wide judgments. Wars Joel 3:9-15 - prepare war.
Cosmic disturbances -
Joel 2:30-31
Isa. 24:1-22,23
- 4c. It is ushered in by a special manifestation of God and His glory. Isa. 35:4 ‘Your God will come with vengeance...with a recompense.’
Isa. 40:5 “The glory of the Lord shall be revealed.”
Isa. 40:9-10 “Behold your God! Behold, the Lord God will come.”
- 5c. Its establishment will involve a judgment of the living nations. Joel 3:1-2 ASV “All nations...will execute judgment.”
Old Testament background for Mt. 25:30-46.
- 6c. And also a judgment of Israel. Amos 9:9-10 “I will sift the house of Israel among all nations.”
“All the sinners of my people shall. .”

Mal. 3:1-6 “Behold I will send my messenger, and he shall prepare the way before me:
. . . he is like a refiner’s fire, and like fullers’ soap. . .”

Ezek. 20:33-38 King over you (33). . enter into judgment

(35) A.S.V. 7c. Its establishment will not be a long, gradual and imperceptible process, but sudden, catastrophic, supernatural and apparent to all the world. The Great Image - Dan. 2:34,44 - “Without hands” -not fulfilled at the first coming.

Swift Witness (5) -Suddenly (1) Mal. 3:1,5 Isa. 40:5 “The glory of the Lord shall be revealed, and

all flesh shall see it together.” 3b. The Ruler of This
Future Kingdom

- 1c. His names and titles indicate He will be both human and divine. Isa. 32:1-2 “A man shall be. . .” Dan. 7:12-13 “Son of Man” Psalms 2:7 “The Lord. . . thou art my son.” Isa.

11:1 “Rod out of the stem of Jesse”

Jer. 23:5 “unto David, a righteous branch.”

Hos. 3:5 “David”

Isa. 40:9-10 “Behold your God”

Isa. 9:6 “The Mighty God”

- 2c. He will be perfect in character and ability. Isa. 11:2-3 Ability -Spirit of the Lord wisdom, understanding, knowledge, fear, counsel, might Isa. 11:5 Character - The important thing is traits of character. “righteousness” -girdle of his loins)

) KJV “faithfulness” -girdle of his reins)
righteousness -girdle of his waist)

) ASV faithfulness -girdle of
his loins) Breasts -faithfulness and affection. Loins -activity and
power. Delitzsch righteousness - loins faithfulness -hips

3c. The King will not win His way by ordinary political means.

Isa. 42:2-3 Not - Sensationalism (2) But -Tenderness and Kindness (3)

- 4c. He will not fail as other rulers have failed.
Isa. 42:4 “He shall not fail, Nor be discouraged.”

- 5c. But there is a note of mystery in His career.

Dan. 9:26 ARV “Messiah shall be cut off”. Isa. 52:13-53:12

Mystery of Servant, Sorrows, Suffering, (52:13-15) (53:1-3) (4-6)

Submission, Satisfaction (7-9) (10-12)

I Pet. 1:10-12 - Sufferings and Glory in one Person were revealed to Apostles.

But these confused the Jews as they read the Old Testament;

Rabbis posed two Messiahs.

IV. THE CHARACTER OF GOVERNMENT IN KINGDOM

- 1c. The form will be monarchical.

Isa. 9:6-7 “The government shall be upon his shoulders.” The government speaks
of kingdom and throne.

- 2c. The King receives and holds authority by divine grant. Dan. 7:14 “And there was given
him a kingdom.” Psa. 2:6 “Yet have I set my king upon the holy hill of Zion.”

3c. All the functions of government are centered in the King. Judicial, Legislative, Executive. Isa. 33:20-22 ‘Judge. . . king’ cf. 17, 20, 24 for the setting. This does not mean that he does everything, but he is the final authority and directs all activities. Notes:

- Deut. 17. Legislative function in historical kingdom was not vested in the king, but in the law of the Old Testament. cf. vs. 10, 14, 18-20
- King will have the willing support of his People.
Ps. 110:3

Ezek. 36:24-26 -write laws on heart.

Ps. 2:6 -Divinely appointed -Rule of King satisfied by the willingness of the hearts of the people. This is urged (10-12).

4c. His government will be a perfect blending of severity and tenderness. Ps. 2:7-9 cf. 12 “A rod of iron” Isa. 40:10 cf. 11 “He shall gather the lambs in his arms.

5c. It will be government based upon absolute justice and faithfulness.

Isa. 11:4-5 “With righteousness shall he judge”.

V. THE EXTERNAL ORGANIZATION OF THE KINGDOM

1c. At the head is the Mediatorial King. Isa. 32:1a “Behold a king shall reign in righteousness”

2c. Associated with Him are “princes” - who? Princes in Israel -is the best explanation here.

Isa. 32:1b -“and princes shall rule in judgment. Possibly this refers to believers, i.e. members of the Church, as some think.

3c. The “saints” possess the Kingdom - who?
In this context the Saints are Israel.

Dan. 7:18, 22, 27 -“The saints. . .shall take the king and possess the kingdom.

4c. Israel given first place among the nations. Isa. 60:3, 10-12
“Gentiles shall come to thy light” “Their kings shall minister unto thee.”

5c. The subjects include all nations. Dan. 7:14 -“All people, nations and languages . . . shall serve him.”

Note: There are intimations that some will not yield a willing submission.

VI. THE EXTENSIVE NATURE OF THE MEDIATORIAL KINGDOM.

A study of how and where it functions in human life will reveal its nature. Its establishment will bring about sweeping changes in every department of human activity (Isa. 65:17). Every need in human life is anticipated and provided for (Isa. 65:24). Most views of the Kingdom are too narrow. Men see only one aspect, and thus miss the richness and greatness of the Kingdom. As revealed in Old Testament prophecy this Kingdom will function in at least six important realms: Spiritual, ethical, social, physical, political, ecclesiastical.

Isa. 65:17 ‘I create new heavens and a new earth.’

Isa. 65:24 “Before they call, I will answer.”

- 1c. The Kingdom is spiritual, primarily, as to its general nature. This means that it belongs to, is governed by, and permeated by the Spirit. It does not mean “spirit” in the sense of being intangible or immaterial. -Brings forgiveness of sins.

Jer. 31:34

“For they shall know me” (Israel primarily)

“I will forgive their iniquity.”

Provides spiritual or divine righteousness for the sinner.

Jer. 23:5-6 “The Lord our righteousness.”

Brings spiritual cleansing, national. Negative.

Ezek. 36:24-25 “Ye shall be clean.”

Will give a new heart and new spirit. Positive.

Ezek. 36:26-28 “A new heart also will I give you.”

This speaks of the new birth.

cf. John 3:3-5, 10.

Will bring acknowledgment of Jehovah as true God.

Zech. 8:20-23 - ‘Let us go speedily to seek the Lord of hosts.’

Will bring inward harmony with God’s rule.

Jer. 31:33

Will bring a direct knowledge of God.

Jer. 31:34 “They shall all know me.”

Will bring an outpouring of God’s Spirit upon all Flesh.

Joel 2:28 “I will pour out my Spirit upon all flesh.”

Isa. 32:15 The outpouring of the Spirit produces righteous conduct.

Will bring restoration of Joy to human life.

Isa. 35:10 cf. Psa. 96 and 98.

“They shall obtain joy and gladness.” Note: John 3:3-5, 10 (cf. Ezek. 36). This kingdom which is primarily a spiritual affair is only entered by the New Birth. Nicodemus probably knew a lot about this kingdom. Christians have only sampled these things (Heb. 6:4-5). 2c. The Kingdom will be ethical (moral). As to its “ends” Kant said: “To have morality, you must have God, freedom, and immortality.”

In the light of what is happening today, is it any wonder that we are losing morality?

The Bible is going.

God is being ushered out.

Freedom is disappearing.

Immortality is being denied.

Proper estimate will be laid on moral values.

Isa. 32:5 “The vile person shall be. . .” We sometimes call bad men good, and good men bad.

ASV - “The fool shall be no more called noble, nor the churl (crafty) Said to be bountiful.”

cf. Verse 8

There will be an adjustment of life’s inequalities in all departments.

Isa. 40:4 “Every valley shall be exalted. . . Crooked shall be made straight.”

Ps. 73:17 “Until I went into the sanctuary and considered their latter end.”

Book of Job. cf. Jas. 5:11

Job 42:12

Moral Retribution will become wholly an individual affair.

Jer. 31:28-30 -“But everyone shall die for his own iniquity”

Today children suffer for the sins of the parents.

cf. Hosea 8 and 9 -The lament of the prophet as he beholds the far reaching effects of Israel’s sins, on children, neighbors, Gentiles.

3c. The Kingdom will be social.

Most evils are social in nature, ultimately affecting society.

Josh. 7:1, 11

Isa. 6:5

War will be eliminated

Zech. 9:10 -“He shall speak peace,” includes spiritual peace.

There is no such thing as social peace without a spiritual foundation.

The Arts and Industries of War will be turned to Economic Uses.

Isa. 2:4

“They shall beat their swords into plowshares.”

“They shall learn war no more.”

Will usher in an era of peace which shall never end.

Isa. 9:7 -“Of peace there shall be no end.”

Everything worthwhile in life will be fostered

Isa. 42:3 -“He shall bring forth judgment unto truth.”

cf. Rom. 1:18 Tobacco and Cancer

Inherent possibilities developed without end.

Examples: Booker T. Washington, G. W. Carver.

Men shall possess what they produce

Isa. 65:21-22 “They shall plant vine yards, and eat the fruit of them.”

Socialism is not wrong in its goal, but it has not yet developed

the means to realize it, and unaided, never shall.
Wars, Taxes, Corruption, Mismanagement, Disease.

There will be complete social justice for all

Psa. 72:1-4, 12-14

“He shall judge thy people with righteousness.”

The Barrier of human language will be removed.

Zeph. 3:9 “A pure language.”

Education will reach undreamed heights.

Isa. 33:6 ASV Abundance of salvation, wisdom, and knowledge.

And this education will not be slanted. In thy light we shall see

light. Religious Education Philosophic Education

Scientific Education 4c. The Kingdom will be physical.

A spiritual Kingdom can manifest itself and produce
tangible effects in the physical world. There will be
healing of physical ills. Isa. 33:24, 35:5-6 “Then shall the
lame man leap as an hart.”

“The Inhabitant shall not say, I am sick” (Isa. 33:24). Christ pointed to these effects in
answer to John the Baptist.

Luke 7:18-23 - also Matt. 11:2-6

There will be the Restoration of Long Life.

Isa. 65:20, 22 “For the child shall die an hundred years old.”

Elimination of Physical Hazards that end life prematurely.

“They shall not labor in vain, nor bring forth for trouble”
(Isa. 65:23).

Ez. 34:23-31 -“Will cause evil beasts to cease out of the land, and

they shall dwell safely in the wilderness, and sleep in the woods.”

Example - Christ in the wilderness - Mark 1:13. Throughout His life

He never suffered hazards.

There will be some great geological changes.

Zech. 14:3-4 “The Mount of Olives shall cleave.”

Great Changes in Climactic Conditions

Isa. 32:15-16, 35:7 “The parched ground shall become a pool, and the thirsty land springs of water” (Isa. 35:7).

“Wilderness be a fruitful field, and the fruitful field be counted for a forest” (Isa. 32:15-16).

Increased Fertility and Productiveness Amos 9:13, Psa. 67:4-6
“Then shall the earth yield her increase” (Ps. 67:6) “The plowman shall overtake the reaper” (Amos 9:13) Changes even in the animal world. Isa. 11:6-9, 65:25 35:1-2 72:16 “The wolf also shall dwell with the lamb.” “The wolf and the lamb shall feed together.” ‘Mountain’ is the symbol of God’s government. 5c. The Kingdom will be political in its effects.

There will be a central authority for the settlement of international disputes. At Jerusalem.

Isa. 2:4 “Nation shall not lift up sword against nation.”

Micah 4:3 “Decide concerning many nations.”

Adjudication of international disputes

Elimination of wars.

National Security will be assured.

Isa. 32:18 “My people shall dwell in a peaceable habitation.”

Israel will be restored permanently to her land.

Amos 9:14-15, Obad. 1:17

“I will bring again the captivity of my people” (Amos 9:14-15).

“Shall possess their possessions” (Obad. 1:17).

“Hitler’s Blunder and Israel’s Doom” - be De Haan.

It will Result in the Re-establishment and Unification of the

Jewish State.

Ezek. 37:1 ff. “The bones came together, bone to his bone.”

Israel will be given a position of priority over the nations.

Isa. 60:10-14 “The nation and kingdom that will not serve thee

shall perish.”

6c. The Kingdom will be ecclesiastical. The Ruler will be both King and Priest. Psa. 110:1-7 -“The

Lord said to my Lord” Melchizedek is a true type of Christ.
A Central Sanctuary will be re-established on the earth.

Ezek. 37:26-28 (17-18 ff). “I will set my sanctuary in the midst of them.” This is not a backward step. No conflict between universal worship

and a localization of place.

Sacrifices will serve as memorials.

There will be a Return of the Shekinah Glory

Ezek. 43:1-7 (See Rev. 1). A vision of the temple restored.

“The glory of the God of Israel came.”

Emphasis is on the personal. Must refer to Christ (Rev. 1).

The Israelites become leaders and teachers in religious matters.

Isa. 61:6 “Men shall call you the minister of our God.”

This cannot mean the church.

The boast of Israel will then be fulfilled (Rom. 2:19-20).

There will be a universal worship of Jehovah.

Isa. 66:23 (see vs. 15a for Rev. 1:17).

“Shall all flesh come to worship me”.

When John saw Christ, he thought of Isa. 66:15 and fell prostrate

at Christ’s feet.

Then will be a compulsory worship of the true God, even Christ.

Zech. 14:16-19 “Who so will not come up . . . even upon them shall be no rain.”

Note: enforced worship. Religious unity will be secured by divine sanctions and reprisals.

Conclusion: The Biblical view of the nature of the Kingdom is a complete view, one which satisfies and reconciles all legitimate view-points. For example, consider the age-long conflict between Materialism and Idealism: Is sense experience valid and of any worth? Or are mind and spirit the only worthwhile realities? Both have truth and are recognized in the Kingdom. Partial and inadequate views always pave the way for erroneous cults.

Some object to the physical considerations of the Kingdom. But Christ’s body was both spiritual and physical. And the Bible presents the body as supremely worthwhile.

VII. THE EXTENT AND DURATION OF THE KINGDOM

1c. It will extend over all the earth.

Zech. 14:9 “And the Lord shall be King over all the earth.”

2c. It will include all nations.

Ps. 72:8-11 “All nations shall serve him”.

3c. The Kingdom will affect every department of human life.

Zech. 14:20-21 (even bells of horses; pots and pans.)

“In that day shall there be upon the bells of the horse, holiness unto the Lord. . . pots in the Lord’s house shall be like bowls before the alter. Yea, every pot in Jerusalem shall be holiness unto the Lord.”

4c. Its increase will be without end. Isa.9:7 (a) “Increase of his government there shall be no end.”

5c. Its rule will continue forever. Mic. 4:7; Psa. 45:6 “And the Lord shall reign. . . forever” “Thy throne, O God, is forever and ever”. Dan. 7:13-14 “An everlasting Kingdom.” “His Kingdom is an everlasting dominion, which shall not pass away.” Notes:

- Basically the Mediatorial Kingdom Spiritual with all other things as effects. Some say this is another Utopia, nightmare of the funny mentalist. But there has been a partial fulfillment in Christ’s first coming.
- Problem: What about the 1000 year measure in Revelation? Will this end Christ’s reign?

Answer:

In Millennium Christ rules as man, one phase of everlasting Kingdom. In eternal states as Son of God, the final phase of the Kingdom.

Problem: Does the Kingdom last only 1000 years.

Answer: It merges into the eternal state. Old Testament does not clearly distinguish between the two.

Isa. 24:21-22 “After many days shall they be visited.”

5A. The Mediatorial Kingdom in the Period of the Gospels.

THE KINGDOM IN THE GOSPELS

We have traced the Kingdom in its historical development and in its predictive fulfillment. We now turn to the teaching concerning it in the Gospels.

Problem: Kingdom presented as a present spiritual reality, yet as a future historical promise.

Answer: Two aspects of Kingdom. Outward aspects pertaining to Israel were postponed. Jews failed to recognize two aspects of Christ's ministry. The outward aspects of the Kingdom relate to Israel. Unbelief changed this situation. Gospels were not written primarily to give information of the Kingdom. But there is movement constantly in Christ's ministry and message.

I. THE ANNOUNCEMENT OF THE KINGDOM.

1c. This period opens with several formal announcements of the Kingdom. I will call six to your attention.

1d. Announcement by Angels

Luke 1:30-33 "The Lord God shall give unto him the throne of his Father David."

2d. Anticipated by Magi

Matt. 2:1-2 "Where is he that is born king of the Jews."

3d. Proclaimed by John the Baptist

Matt. 3:1-2 "The Kingdom of heaven is at hand."

4d. Preached by Jesus Christ Matt. 4:17, 23 "Jesus began to preach. . .the Kingdom of heaven is at hand."

5d. Preached by the twelve Apostles

Matt. 10:5-7 "These twelve sent" "The Kingdom of heaven is at hand."

6d. Preached by the seventy disciples. Luke 10:11b "The Kingdom of heaven is come nigh unto thee."

2c. The Gospels present Christ as a King. Matt. 2:3-6 Records Mic. 5:2 cf. I.S.B.E., P. 1802 B

3c. Certain Expressions indicate the proximity of the Kingdom. Note at least three. Power of the

Kingdom.

Luke 11:20 “Is come upon you.”

“But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.”

King of this Kingdom. Luke 17:21 (ASV margin) “Is in the midst of you” Context - Talking to Pharisees (see verse 20) “The Kingdom of God cometh not with observation. Neither shall they say, Lo here! Or lo there! For, behold, the Kingdom of God is within you.”

Manifestation of this Kingdom Mark 1:15, Luke 10:9

“The kingdom of God is at hand” -Mark

“Is come nigh unto you” -Luke

4c. The Kingdom Announced is called “Kingdom of heaven” and “Kingdom of God.”

Matt. 4:17 -“The Kingdom of heaven is at hand.”

Mark 1:14 -“Preaching the gospel of the Kingdom of God.”

Question: Is there any difference? Used interchangeably at first to denote the kingdom at hand. Distinctions will be discussed later.

II. THE IDENTITY OF THE KINGDOM

The Identity of the Kingdom announced in the Gospels with the Kingdom of Old Testament Prophecy.

The Different Views:

- (1) Liberal: The progressive social organization and improvement of mankind. Christ’s purpose to establish a Christian social order.
- (2) A-Millennial: Take the spiritual elements of Old Testament Kingdom and drop the social and political elements and call it the New Testament Kingdom.
- (3) Critical: Christ accommodated Himself to idealism of Old Testament- ament Prophets; later changed his views and made the Kingdom spiritual.
- (4) Biblical: three ideas are combined in one. This is literal interpretation.

- 1c. The very name. “Kingdom of heaven” is evidently derived from Daniel’s prophecy of the Kingdom. The Source Dan. 2:44 “The God of heaven set up a Kingdom”

The Ruler

Dan. 7:13-14 “Son of Man came. . .and there given....a kingdom.”

- 2c. Our Lord constantly appealed to the Old Testament prophets in support of His messages of the Kingdom.

Luke 4:18-19 with Isa. 61:1 (cf. context) “The Spirit of the Lord God is upon me.”

Luke 7:27 with Mal. 3:1 (cf. context) “Behold I send my messenger.”

Luke 20:41-44 with Psa. 110:1 (cf. context) “The Lord said unto my Lord.”

Luke 24:25-27, 44-45 Emmaus Road and later.

Subsequent to his death and not subject to the Kenotic theory.

- 3c. The Gospel records always connect the Kingdom proclaimed by our Lord with the Kingdom of Old Testament prophecy.

Luke 1:30-33 “The throne of his Father David”
“Reign over the house of Jacob”
“Of his kingdom there shall be no end”

Matt. 3:3 with Isa. 40:3 (cf. context)

“This is he spoken of by the prophet Isaiah” (Matt)

“The voice of him. . .prepare ye the way of the Lord (Isa.)

Matt. 4:12-17 with Isa. 9:1-2 (cf. 6-7)

Jesus the light - the prophecy of the light

and Kingdom -King, and Kingdom.

Matt. 12:18-21 with Isa. 42:1-f f.

“Behold my servant whom I have chosen”

- 4c. Christ never intimates that His conception of the Kingdom was any

different from that of the prophets.

Relationship of predictive prophecy and Christianity. To reject prophecy in total is to reject Christianity, for it was all once prophecy.

Matt. 5:17-18 “I am come to fulfill.”

- 5c. The events attending the appearance of the Messianic-King indicate a literal identity with the Kingdom of Old Testament Prophecy. Two instances for proof in brief. Born In Bethlehem

Luke 2:1-6 with Mic. 5:2-f f.

Rides on ass into Jerusalem

Matt. 21:1-5 with Zech 9:9 (cf. 10)

- 6c. In Christ’s works and message may be found every important aspect of the Kingdom of Old Testament prophecy. Id. The spiritual -John 3:3-5

2d. The ethical -Matt. 5:19-20 cf. 21,27

The Sermon on the Mount.

- 3d. The social -Luke 6:20-21, Matt. 13:41-43

Palsy -Forgiveness of sins (Luke 6:20-21)

All things that offend. . .do iniquity. . .righteous shine forth (Matt. 13:41-43)

- 4d. The ecclesiastical -Mark 11:15-17

Cleansing of Temple

- 5d. The political -Matt. 25:31, 19:28

The Throne of His glory (25:31) -Sovereign

The twelve Thrones -political organization

6d. The physical-Matt. 9:35; 10:5-8

Healing sick, cleansing Lepers, casting out demons.

Note: The crucial text is Matt. 11:2-6 (analysis) This literal fulfillment of the Old Testament prophecy of Physical healing gives the infallible key to our Lord's interpretation of Old Testament Kingdom prophecy. It proves that Christ was proclaiming the Kingdom as conceived by the Old Testament prophets, not as conceived by modern theologians.

7c. The striking fact that John and Christ announce the Kingdom with no recorded formal explanation of its nature proves that they assumed their Jewish hearers would know what was meant.

1d. Why this assumption? cf. John 3:10
They had the O.T prophets.

2d. This absence of explanation has caused much speculation as to Jesus' notion of the Kingdom. It should send us to the Old Testament:

Notes on 2c. (Page 68)

- (1) While our Lord follows the Old Testament prophets in His proclamation of the Kingdom, He unfolds and interprets their utterances. Thus meanings become fuller and richer. As for instance the Sermon on the Mount.
- (2) It is certain also that His preaching emphasized the spiritual and moral aspects of the Kingdom. Why?
-Jews had neglected these -The Kingdom was based on these foundations
- (3) Many of the teachings of Christ, supposed popularly to be original with Him, are in fact derived directly from Old Testament prophecy of the Kingdom.

Matt. 5:3 with Isa. 66:2 The poor and contrite shall
inherit the Kingdom of Isa. 65:17-25. Matt. 5:4 with
Isa. 61:1-5 Mourn -comforted Bind up the
brokenhearted. Matt. 5:6 with Isa. 55:1-2 Meek -
almost identical in Ps. Matt. 5:6 with Isa. 55:1-2
Hunger and thirst Ho, everyone that thirsteth
Matt. 5:7 with Ps. 18:25 (entire Psalm) Merciful With the merciful thou wilt shew
thyself merciful.
Matt. 5:8 with Ps. 24:3-4

Pure in heart He that hath clean hands and a pure heart.

III. THE REJECTION OF THE KING AND HIS KINGDOM.

1c. Christ and the Mediatorial Kingdom were inseparably connected.

2c. The Kingdom was announced to Israel alone.

Matt. 10:5-7 To the lost sheep of the house of Israel. Matt. 15:24 “I am not sent but to the lost sheep of the house of Israel.”

3c. Our Lord clearly understood the contingent nature of His message of the Kingdom. The offer and the contingency were both genuine. Identity of John the Baptist depended upon contingency of the

Kingdom

In spirit of Elijah, for God knew they would reject him.

Matt. 11:13_15 cf. 17:10-13

“If ye will receive it, this is Elias, He that ears to hear,

let him hear.” “That Elias is come already, and they knew him not.” (John the Baptist) “Likewise shall also the Son of Man suffer of them.”

4c. Christ saw clearly He would be rejected by the nation. These passages are records of events early in His public ministry. John 2:19-22 - “Destroy this temple.” John 3:14-15 - “As Moses lifted up the serpent in the wilderness.”

5c. He met with opposition from the beginning.

In His hometown of Nazareth, one year after opening His ministry. Luke 4:28-29

At the second Passover.

John 5:43

Notes:

a. His popularity with common people is sporadic.

One day they would make Him King. But the next they turned away. John 6:15 with 60-66

b. The rulers were against him generally. From the very beginning they questioned His identity and authority. John 2:18 “What sign shewest thou.”

6c. This tide of opposition grew steadily to a definite crisis.

1d. Accusation of blasphemy and in league with devil. Matt. 9:3-6, 10-12, 34 3-6 “This man blasphemeth...the Son of Man hath power on earth”. 10-12 “Why eateth your Master with publicans and sinners”. 34 “He casteth out devils through the prince of devils”.

2d. Opposition to disciples and Master.

Matt. 10:16-18, 25, 34-36

16-18 Opposition to disciples

25 Do the same to the Master

34-36 Produces division, foes in His own household.

3d. Opposition to Forerunner and Christ Matt.

11:18-26 Opposed John the Baptist with one argument. Will use another on Christ.

4d. Turning from Christ increases the greatness of sin and judgment.

Determination to destroy for action on Sabbath. Matt. 12:2, 14, 24 2 -Pharisees condemn for action on Sabbath 14 - “Held a council against him, how they might destroy him.” 24 - “Cast out devils, but by Beelzebub.”

5d. Rejection of work of Spirit in Unbelief. Matt. 12:31-32 Blasphemy against the Holy Spirit.

6d. Condemnation in death of Christ. Matt. 12:38-40

“Sign of the prophet Jonas”

7d. Confirmation in direction Israel takes Matt. 12:43-45

Demon cast out empty, swept and garnished. Spirit returns with seven others more wicked. “So... this wicked generation”.

8d. Explanation of relationship to Christ. Matt. 12:46-50

“Behold my mother, and my brethren...whosoever shall do the will of my Father”.

IV. THE PREPARATORY TEACHING OF CHRIST ABOUT THE KINGDOM

in View of the Certainty of Its Rejection by Israel.

1c. In a series of parables He outlines the “mystery” form the Kingdom will assume during the period of Israel’s rejection.

Matt. 13:3-9 -Seed sowing

Mark 4:26-30 -Mysterious growth

Matt. 13:24-30- Mixed growth

Matt. 13:31-32 - Abnormal growth

Matt. 13:33 -Spread of error

Matt. 13:44 -Israel in field

Matt. 13:45-46 - Church in Field

Matt. 13:47-50 - Final Separation

Matt 13:1-50 and Mark 4:26-30

What is the significance of the parabolic form of teaching?

It is a judgment upon the unbelief of the nation. Matt. 13:10-17 of Isa. 6:8-12

- 2c. He then announces the building of a new thing -the Church. Matt. 16:13-20 1d. Identity of Christ is not recognized by people. 13-14. 2d. Disciples recognize because Father reveals it to them. 15-17. 3d. He then announces this purpose to build the church. 18-19. 4d. He then admonishes His disciples not to reveal His identity.
- 3c. He begins more definitely to instruct the disciples concerning the necessity of His death and resurrection. Matt. 16:21 “From that time forth began Jesus to shew...how he must go...suffer...be killed, and be raised”.
Matt. 17:22-23 “The Son of Man shall be destroyed”

Matt. 20:17-19, 20-22, 28

- 17-19 -Going up to Jerusalem, He speaks to the twelve.
20-22 -To the Mother of Zebedee’s children.
28 -To the two and the ten disciples.

Matt. 21:33-42 Parable of householder and vineyard. Vs. 23 -Speaking to chief priests and elders in the temple. 38-39 -They slew the Son of the husbandman. 45-46 -Chief Priests and Pharisees knew that he spoke of them.

- 4c. At the same time He reassures the disciples that He will eventually come in the glory of His Kingdom, giving them a pre-vision of its literal nature. 1e. It will be literal 2e. King will be seen in His glory Matt. 16:27-17:8 3e. Coming Kingdom will be attended by supernatural events. 4e. Immediate presence of Christ will supersede all other authority. 5c. He also in the clearest terms declares that His disciples will share in the Kingdom when manifested on earth. Matt. 19:27-28 “Ye also shall sit upon twelve thrones”. cf. Luke 22:28-30 “That ye man...sit on thrones, judging.” 6c. He carefully prepares the disciples for the long delay in the manifestation of the Kingdom. Luke 19:11-27 Parable of the pounds Matt. 25:19 “After a long time” 7c. He offers Himself as the King officially and finally in accordance with

prophecy.

This was not a sham and pretense. It was genuine, and must be for two reasons:

1. To fulfill prophecy
2. To receive a genuine response from the people, even though that response was negative.

Messiah was cut off. Dan. 9:26

Luke 19:29-44 (38-40) also 44 “Time of thy visitation.”

cf. Zech. 9:9-10 Fulfillment of the prophecy

Dan. 9:24-25 Tells the amount of time to the day when Christ will make triumphal entry. 8c. He then unfolds the prophetic program and reveals more fully the parenthesis of time which will intervene before His return to establish the Kingdom.

Destruction of Jerusalem (5-6) Luke 21:5-31 2. Time of the beginning of the age. (12-24)

The course of the age. (7-11)

The end of the age. (25-31)

Matt. 24

Mark 11 Called the “Little Apocalypse” of our Lord.

Luke 21

9c. He forewarns them about the changed conditions they will need to meet.

Until the Kingdom is established, supernatural provision and protection will not be the ordinary characteristics of the time.

Luke 22:35-36 Will need a purse.
Will need a sword.

Lu. cf. 10:1-4, 5:1-8, Matt. 17:24-27

Lu. 10:1-4 -“Carry nether purse...

Lu. 5:1-8 -Could provide food by miraculous draft.

Mt. 17:24-27 Paid taxes with money found in fishes mouth.

10c. He also teaches more fully the details of His return in glory. Various signs and decline Matt. 24:27-44 “Watch therefore” (42)

Parable of Ten Virgins

Matt. 25:1-13 Be ready “Watch therefore” (13)

Parable of the Talents

Matt. 25:14-30 Be faithful.

Division of Sheep and the Goats

Matt. 25:31-46 Judgment of nations.

11c. During the trials our Lord continues to urge His claims as the Mediatorial King of Old Testament prophecy. Matt. 26:63-66 Coming in clouds of heaven. Matt. 27:11 (cf. 29, 37, 42) King of the Jews Mark 14:61-62 “Art thou the Christ...Jesus said, I am”. Mark 15:2 “Art thou the King of the Jews?...Thou sayest it”. Luke 22:67-23:3 “He say that I am...Thou sayest it.” John 18:33-39 “Thou sayest that I am a King. To this end was I born, and for this cause came I into the world.” Conclusion

1. Why was Jesus rejected by Israel as the Messianic King? Here are 6 reasons:

1. Because of the lofty spiritual requirements He laid down for entrance to the Kingdom.

Adherence to the outward forms of the law were not enough. “Except your righteousness exceed the righteousness of the Pharisees”

cf. Matt. 5:20, 6:2, 5,16

2. Because of His refusal to set up a Kingdom merely social and political in nature.

Christ did not propose to be a mere judge or divider of material things.

Luke 12:13-14 cf verse 15

3. Because of His denunciation of mere traditional religion. Luke 11:37-41; cf. 22-32 Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness”.

Luke 11:37-41, cf. 22-32

Israel had cleaned up outside, but never changed the inside, for they refused to take Christ in. Nature abhors a vacuum. If men will not be filled with Christ, then they will be filled with wickedness.

1. Because of His arraignment of the ruling classes.

Luke 11:42-12:1

cf. also Matt. 23

2. Because of His association with “sinners.”

“Then drew near unto him all the publicans and sinners”

“And the Pharisees and Scribes murmured”

Luke 15:1-2

3. Because of His exalted claims for Himself.

(1) Because He claimed to be God.

(2) Because He broke the Sabbath.

John 5:16-18 ‘My Father worketh hitherto, and I work.’ “Because he...said also that God was his father”.

4. Was the whole nation involved in the final rejection of the Messianic King?

It is easy to answer No, based on the idea that the people so often exhibited an interest in Christ. But the correct answer is yes. Remember that at the National Feast Jews were present from all over the inhabited world for the Passover. There was national representation of the nation of Israel.

1. See Luke 23:13-23 for the different classes.

“rulers” -Civil

13 - chief Priests, Rulers, and the people.

23 - Voices of them and the chief priests

35 - people and rulers also

“priests” - Religious

“people” -(35) Democratic

2. Note that the “people” seem to be for Him almost to the end. Luke 19:48 -20:8 “For all the people were very attentive to hear

him” (48) “All the people will stone us” (6)

Luke 20:19-26

“And they feared the people” (19) “And they could not take hold of his words before the people”.

Luke 21:37-22:2

“And all the people came early in the morning to him in the temple, for to hear him” (21:38).

“For they feared the people” (22:2)

3. Why the sudden change?

a. Fickleness of the mob. John 2:23-25; John 6:26 “Loaves” Mark 15:8 “The

multitude, crying aloud.” Mark 15:13 “And they cried out again, Crucify him”.
15:14, 15 - “Willing to content the people”.

- b. Rulers had incited the opposition

Mark 15:11 “But the chief priests moved the people that he
should rather release Barabbas unto them.”

- c. Crowd disappointed in its “hero”! John 6:14-15 with 66 cf. modern examples
Mussolini Hoover provided bread for the starving of Europe. But then came
the depression of 1929. 1A.

THE MEDIATORIAL KINGDOM IN THE PERIOD OF THE ACTS.

- 1b. In spite of Christ's teaching, the disciples fail to harmonize the fact of His death with their hopes concerning the Mediatorial Kingdom. 1c. Their problem -Luke 24:13-21
 - 1d. Talked together of the events. 14
 - 2d. They were sad. 17
 - 3d. Calamity to Christ (19-20)
 - 4d. Trusted that he would redeem Israel (21)
- 2c. The solution - Luke 24:25-27, 44-45 1d. Did not believe all the prophets had spoken (25)
 - 2d. Christ must suffer then enter into glory (26)
- 3d. Expounded in all the Scriptures concerning Himself (27, 44-45)
- 3c. They had been told -Matt. 16:21-22
 - 1d. Christ told them of the suffering and resurrection (21).
 - 2d. But Peter and the Eleven did not believe (22)
- 2b. The Post-Resurrection commissions do not abrogate our Lord's former teaching about the Kingdom.
 - 1c. The references -Matt. 28:16-20, Mark 16:14-18, Luke 24:47-49, Acts 1:6-11
 - 1d. To bear witness of Jesus' death and resurrection.
 - 2d. To preach repentance and remission to all men.
 - 3d. Make disciples of all nations.
 - 4d. Baptize all of them.
 - 5d. Teach them all things.
 - 2c. The important elements in these commissions:
 - 1d. He is divinely commissioned for ministry.
 - 2d. He will ever be with His own.
 - 3d. He will depart for a season, but return.
 - 4d. All are commissioned to witness to Him.
 - 3c. Note the new elements:
 - 1d. There is now a gospel message to herald (Death & Res.)
 - 2d. There is now to be a world-wide witness (Beyond Jerusalem)
 - 3d. There is now to be empowering for service (Holy Spirit)
 - 4d. There is now a new hope for the future (Look for return)
 - 4c. There is nothing inconsistent with former Kingdom preaching. God's plan for present is the church, and witness to nations. But times and seasons are reserved in the Father.
- 3b. The time element of the Kingdom's establishment remains hidden, but there is no indication that it might not come in disciples' lifetime. "This same Jesus...shall come" Witnessing will prepare for His coming. Acts 1:6-11

4b. Peter's Pentecostal sermon suggests that Day of Lord may be near at hand. Acts 2:1-47

1c. To Israelites alone, 14, 22, 36, 39

2c. To representative Jews from whole world. 5-12

3c. Note significance of quotation from Joel. 19-20 cf. Joel 2:30-31 This immediately precedes the establishment of the Kingdom.

4c. Peter carefully avoids saying the prophecy is "fulfilled." 16 "This is that" - not in the sense of a complete fulfillment, but certainly it partakes of the same nature. Pentecost is the earnest of what is to come.

Room for contingency is provided, for the Lord can come to fulfill all. 5c. Peter uses Resurrection to prove Jesus' right to Davidic throne. 30-31 cf. Psalm 16:10 6c. Peter associates the ascension with Kingdom prophecy in Psa. 110, Acts 2:34-36 cf. 110:1 7c. Note tremendous effect on Jewish hearers. 37,41. 37 -Sawed right through to their hearts, because all these events

now came to make up a pattern. 41 -Some gladly welcomed the word, and gave outward testimony in baptism. 38 -Refers to the Kingdom and promise of Spirit.

8c. Note the early "Communism" of Jewish converts. 43-45 Why? The social and economic implications of the Kingdom are remembered by the people. This too is a token of what will happen when the Kingdom is set-up and all the people are under the control of the Spirit. Money and land will have inferior value in relation to people.

5b. From the Temple porch, Peter officially re-offers the King and Kingdom.

Hebrews 6:5 "Tasted of the powers of the World to Come"

Acts 3:11-26, read carefully

The occasion is a miracle of healing a lame man.

Acts 3:1-16 (esp. 11-12)

cf. Isa. 35:6

1c. Rejection and Crucifixion of the King is not unpardonable.

3:13-15, 17-19

2c. But they must meet the spiritual demands.
3:19 a Repent and change your minds

Be converted - turn around

- 3c. If they do, Christ will be sent back from heaven.
3:20 The question of Time is raised God does have a time for the return of His Son. But that time has

been set in relation to the genuine response of Israel. 4c. His coming will bring fulfillment of all things spoken by prophets.

3:19 b Times of Refreshing from presence of the Lord.

3:21-26 Restitution of all things.

Isa. 35:1-10

- 6b. This very re-offer of the Kingdom had been foretold in a parable.

Matt. 22:1-13 Read and note the events.

1c. The original offer and rejection. 3

2c. The re-offer and rejection. 4-6

3c. The judgment. 7

Destruction of Jerusalem after the period of the Acts in 70 A. D.

4c. The universal invitation. 8-10

- 7b. Peter had been given special authority in relation to the Kingdom.

Peter used these keys for Jews on Pentecost and again in Chapter Three.

He used them for half Jews in Samaria (Acts 8:16).

He used them for Gentiles in Caesarea (Acts 10:46-48)

Matt. 16:19 “And I will give unto thee the keys of the Kingdom of heaven”

- 8b. The “signs and wonders” of the early Acts period are those promised in Old Testament prophecies of the Kingdom, and similar to those found in ministry of Christ

The outpouring of God’s Spirit. cf. . Joel 2:28-29

Acts 2:1-4

The Healing of the Sick. cf. Isa. 35:1-10

Acts 3:1-10, 19:11-12

Physical Wonders. cf. Joel 2:28-32

Acts 4:31, 8:39, 16:26

The place was shaken

The spirit caught away Philip

There was a great earthquake

Judgment on Sinners cf. Ezek. 11:13

Acts 5:1-11; 12:23, 13:11

Death of Ananias and Sapphira

Death of Herod

Blindness on Barjesus

Miraculous Visions cf. Joel 2:28-32

Acts 7:55; 9:3, 10; 11:5

Stephen (7:55)

Paul (9:3)

Anahias (9:10)

Peter (11:5)

Direct Angelic Ministry cf. John 1:51, Heb. 1:6

Acts 5:19; 10:3; 12:7.]

opened this prison (5:19)

came to Cornelius (10:3)

opened prison (12:7)

Note: These things called “signs” and wonders,” 2:43; 4:30; 5:12; 8:13; 14:3. The terms used indicate purpose of these miracles. They were great public exhibitions of divine power. Signs to Israel -I Cor. 1:22.

9b. In period of Acts there is the same growth of Jewish opposition, moving to a definite crisis of rejection, as in the Gospel period. Acts 4:1-4 Sadducees were against Christ. Acts 5:33-39 Pharisees are divided. Acts 7:51-8:1 A great persecution arose. Acts 13:43-48 Turns to Gentiles at Antioch. Acts 18:5-6 Turns to Gentiles at Corinth. Acts 19:8-9 Turns to Gentiles at Ephesus. Acts 22:22-23 A Jewish riot in Jerusalem. Acts 23:10-12 Another Jewish riot in San Hedrim. Acts 25:10-12 Appeals to Caesar. Acts 28:17-31, cf. Matt. 13:14 ff. Jews are blinded. Ephesians to the Church, was written after the Book of Acts closes.

10b. The Book of Hebrews also indicates a special testimony which had been made to Israel at the close of this period. The period from Ascension to book of Hebrews is parallel to the wanderings in the wilderness. Possibly 38 years in all.

Heb. 2:1-4 This is the key to the Book. Lest we flow on past.

Heb. 3:5 -4:1 Warnings to the Jewish Christians lest they repeat the unbelief and rebellion of their fathers. Heb. 6:1-8 Peculiar to Jewish Christians. Warned not to go back to the foundations in the law. Heb. 10:26-31, 36-39 Turning back is to count the blood of Christ as without value. Heb. 12:14-17, 25-29 Take care lest any man fail of the grace of God. The unshakeable Kingdom is the Mediatorial Kingdom over which Christ is the King. Heb. 13:12-14 Christ suffered to provide a Kingdom to come. It will be received by those who also suffer reproach with Him.

Concluding Summary

1. Apostolic preaching during the Acts period had a twofold aspect:
2. The proclamation of the Kingdom in established form as an immediate possibility depending on the attitude of Israel, as a nation.
3. The building up of the Church, begun on Pentecost, as the spiritual nucleus of the coming Kingdom.
4. As the tide of opposition grows, there is a change of emphasis in the preaching.
5. The Acts period opens with the Kingdom in first place, the church having almost no distinguishable separate identity.
6. As the period progresses the Church begins to assume first place, with a glory of its own, while the established Kingdom becomes more remote.
7. The Acts period is therefore transitional in character, displaying certain characteristics which belong to both the Kingdom and the Church. This is especially true of its preaching and testimony.

Peter	Paul in
Pentecost	Prison
at	at
Jerusalem	Rome
(Acts 2:1-4)	(Acts 28:16-31)

Gospels Period .

Acts Period .

Present Age . .

THE . The KINGDOM proclaimed and re-offered .

THE . . KINGDOM . to Israel if they will repent

The CHURCH .CHURCH . . PROCLAIMED . accept Jesus as the Messianic
begun on Pentecost .

REVEALED FULL . . AND OFFERED . King Acts 3:17-21 as the spiritual nucleus .

IN GOD’S HOUSE . . Matt. 4:17; 10:7; .
and ruling aristocracy of the . (Eph. 1-3) . .
Lk. 10:9 .
coming Kingdom (I Cor. 12:13, 2 Tim. 2:12 .

To the Jew Only . To the Jew First . To both Jew and Gentile without distinction

“ S I G N S AND W O N D E R S ”

“We walk by (Jn. 4:48, Acts 2:19, 4:30, Heb. 2:1-4) faith (2 Cor. 4:18; 5:7)
Hebrews -63 -Ephesians

Destruction of Jerusalem

4.The working out of God’s eternal purposes through the free actions of men is striking in relation to the Mediatorial Kingdom.

- (1) God promises to fallen mankind a Righteous King who will establish a Kingdom of divine justice and mercy upon the earth.
- (2) The King appears, and men reject and crucify Him. At first sight, the plans of God seem to have failed.
- (3) But here the wisdom of God flashes out. Through the King’s death, God reconciles the world unto Himself and lays a foundation of righteousness for the coming Kingdom.
- (4) Again God offers’ His King, now risen from the dead, and again He is rejected by Israel, and once more the purposes of God seem to be frustrated.
- (5) But here once more the eternal wisdom of God is revealed. When Israel for the second time rejects her King and the Kingdom in manifested form is delayed, God reveals the Church already begun on Pentecost as a unique body where there is neither Jew nor Gentile, an elect group which will occupy the highest place in the Kingdom that will surely come at last.

THE MEDIATORIAL KINGDOM DURING THE PRESENT CHURCH AGE.

- 1b. During this age, from Pentecost to the return of Christ, the Mediatorial Kingdom is in abeyance in the sense of its actual establishment on earth.

I Cor. 4:8 Christians do not yet reign, or Paul would also be reigning.

Acts 1:6 with Rev. 12:10 Note the people involved. Israel...

“Wilt thou at this time restore the Kingdom to Israel?

“Now is come...the Kingdom of our God, and the power of his Christ!” This is in the middle of the 70th week.

cf. Matt. 6:10 “Thy Kingdom come”. This is the prayer being prayed during this age.

- 2b. However, during this age, we do and should preach “the Kingdom of God,” as an essential part of “the whole counsel of God.”

1c. Paul preached the Grace of God. 24

2c. Paul preached the Kingdom (ASV. Kingdom of God in KJV)

Acts 20:24-27 ASV 3c. This message of the Kingdom was a part of the whole counsel of God. Note a. This is being done when like Paul we deal with the entire

prophetic program as it relates both to the Church and the coming establishment of the Kingdom on earth. Note b. It is questionable whether this can be correctly called preach-

ing “the Gospel of the Kingdom.” Why not? See Mark 1:14-15. Because the Gospel of the Kingdom as set forth in Mark 1:14-15 presented the Kingdom as something immediately at hand. At best, it is seven years away, even if Christ should come now for His Church.

- 3b. But in one sense it might be said that the Mediatorial Kingdom does exist today, even prior to its establishment. Col. 1:13 “And hath translated us into the Kingdom of his dear son”. 2 Tim. 2:12 “If we suffer, we shall also reign with him”. The Kings of the Kingdom are living right now. cf. I Cor. 4:8 But Christians do not now reign, or Paul would be reigning. Rev. 3:21 “Will I grant to sit with me in my throne”. Note a. In the sense that the Mediatorial Kingdom is a phase of the Kingdom of God into which we enter by the new birth (John 3:5).

Note b. And in the sense that today God is saving and preparing the members of the Royal Family who are to reign with His Son in the coming established Kingdom.

Note c. Thus as believers we actually enter the Kingdom before its visible establishment, something so remarkable that it is called a “translation” (Col. 1:13).

4b. The present form of the Mediatorial Kingdom in this age has certain peculiar aspects which our Lord called “mysteries” and set forth in a series of parables. (See Matt. 13 and Mark 4).

1c. The seed sowing. Matt. 13:3-9
But only a part comes to fruition.

2c. The mysterious growth. Mark 4:26-29 It grows while men sleep. The world will wake some day to see a full-fledged Kingdom. 3c. The mixed growth. Matt. 13:24-30. Wheat and tares. Devil counterfeits the sons of the Kingdom. Both grow together.

Difficulty to distinguish the two.
But God knows the royal family.
4c. The abnormal growth. Matt. 13:31-32.

Christendom is the result of unspiritual methods.
It has growth in a way that is not normal.

5c. The spread of error. Matt. 13:33
Contaminated with error.

Result of letting the world in.

6c. Israel in the Kingdom. Matt. 13:44
Buried treasure

7c. The Church in the Kingdom. Matt. 13:45-46
Pearl of Great Price.

8c. The ingathering from the nations Matt. 13:47-50
See type of nations

Represents present work of evangelism, also that during the tribulation period.
Inevitable that some unsaved get into the professing Christendom.

5b. The present age, therefore, from the standpoint of the Kingdom, should be designated as a period of preparation.

1c. God is creating and developing a spiritual nucleus for the coming Kingdom, a class called “the sons of the Kingdom” (Matt. 13:38 asv). “Children of the Kingdom” (KJV)

- 2c. God is also permitting a parallel development of evil in the world under the leadership of Satan (Matt. 13:38). “Children of the Wicked one” (KJV) “Sons of the Evil One” (ASV)
- 3c. It is God’s purpose to bring both to a “harvest” when the good and bad will be separated, and then establish the Mediatorial Kingdom in power and righteousness (Matt. 13: 36-43).

THE MEDIATORIAL KINGDOM IN THE MILLENNIAL AGE.

Note: The Old Testament prophetic material bearing on this point has already been rather fully discussed. Under the head of Eschatology, the matter will be treated still more fully. Here it will be sufficient to present only a few general ideas in bare outline.

- 1b. The Millennial Age will be ushered in by the exercise of the direct rule and authority of Jesus Christ as the Mediatorial King.

Rev. 11:15-17 - “taken thy great power”

Rev. 12:7-10 A. S. V. - “Kingdom” and “authority”.

cf. Matt. 28:18 A. S. V. That authority given to Christ is at last exercised.

- 2b. This Millennial age will be characterized by the personal coming and presence of Christ as the Mediatorial King.

Rev. 19:11-16 Rules the Nations with a rod of Iron. Word rule is the word Shepherd. He leads His armies, and yet exercises a sovereign control.

- 3b. Satan is bound and the saints are raised from the dead and reign with Christ for a thousand years.

Rev. 20:1-6

Question: Why so brief in description? The O.T. gives an extended description. Therefore no need here but a few verses.

- 4b. During this thousand year period every aspect of the Mediatorial Kingdom as set forth in Old Testament prophecy will be realized on earth.

Acts 3:20-21 Presence of the Lord Times of refreshing Times of restitution

- 5b. The period will close with the loosing of Satan for a little season, a final rebellion of unsaved humanity, and the last judgment.

This loosing will demonstrate that a 1000 years of perfect environment will not change nature. Only a new birth will get men ready for the dominion of God.

Rev. 20:7-15.

It also demonstrates that such people will destroy everything good, if unrestrained.

It also demonstrates that there is a confirmation of nature that resists all efforts to bring to Christ. So only one thing remains to be done to protect God. His purpose, and his people, and that is to incarcerate under punishment forever.

THE MEDIATORIAL KINGDOM IN THE ETERNAL KINGDOM OF GOD.

- 1b. When the last enemy of God is put down by our Lord, as the Mediatorial King, the purpose of the Mediatorial Kingdom will have been fulfilled.

I Cor. 15:25-26.

- 2b. At this time Christ will hand over the Mediatorial Kingdom to God, to be merged into the eternal Kingdom, so that the Mediatorial Kingdom is perpetuated forever, but no longer having a separate identity.

I Cor. 15:24, 28

- 3b. This does not mean the end of our Lord's rule. He only ceases to rule as a Mediatorial King. But as the eternal Son, second person of the one true God, He shares the throne with the Father in the final Kingdom.

Rev. 22:3-5 cf. 3:21

Note: The subjection of Christ in I Cor. 15:28

This is the original order of the trinity.

It is an order of function, an economic subordination.

At present Christ has all authority, and is preeminent in all things. He is the only God with whom we have to do.

Conclusion:

1. Relation of "Kingdom of God" and the "Kingdom of heavens"?

Usage in Gospels indicates scarcely, if any distinction (Mt. 19:23-24).

Heaven is used in metonymy for God who is in heaven.

Kingdom of Heaven never used in Epistles, unless 2 Tim. 4:18 is an equivalent.

If there is a distinction, Kingdom of God refers to rule of God wherever found.

Kingdom of heaven refers to God's rule over the earth.

2. Relation of the Church to the Kingdom?

Kingdom of God refers to all three.

Kingdom of heaven the sphere of profession. Church

Kingdom of God is eternal.

Kingdom of heaven loses its identity in Kingdom of God.

Church preserves its identity in Kingdom of God.

3. The various relations which may be sustained to the Kingdom. Kingdom of God
- (1) John 3:5 - “enter” - membership, experience the rule.
 - (2) Gal. 5:21 - “inherit” - possession, exercise the rule
 - (3) I Cor. 15:28 ASV - “subjected” - subjection, Under the rule.

4. Problematic Passages
Rom. 14:17 cf. I Cor. 4:20

- a. Not mere eating and drinking, as one would make, but essentially righteousness, and peace and joy.

- (1) Not mere idea as expressed in words, but zeal in its power to produce results.
- (2) cf. Luke 13:29 come from east and west 22:14-18 Eat in Kingdom of God.
Luke 22:28-30 “Eat and drink at my table”.
I Cor. 15:50 “Flesh and blood cannot inherit the Kingdom of God.”
Some say this has reference to entering heaven.

But the key is “inherit” not enter.
To enter we must be born again (John 3:5) But to inherit we must be changed (51-53).

2 Peter 1:11 Abundant entrance into the Kingdom.
This does not refer to salvation, but rewards.
This entrance is conditioned on fruit-bearing, not at death, but at the setting up of the Kingdom at Christ’s coming.

SUBJECT 6 – THE CHRISTIAN CHURCH

Outline of
Subject 6- The Christian Church

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF THE CHURCH

INTRODUCTION

I. The English word “Church”

1. Derivation

From the Greek “kuriakos” - “the Lord's”; that which belongs to the Lord.

cf. 1 Cor. 11:20 - “The Lord's supper”; Rev. 1:10 - “The Lord's Day”.

2. Popular Use

- (1) A local congregation of professed Christians.
- (2) A denominational group of congregations.
- (3) The universal body of professed Christians.
- (4) A building used for religious worship.

Note. No Biblical authority for (2) and (4). A denomination has no Biblical authority for calling itself a Church. Better to say Brethren Churches,

etc. There is only one Church, but many local churches.

3. Occurrence in Scripture

Not found in the Old Testament; 113 times in the New Testament. In every instance but one, it is the translation of the same Greek word “ekklesia”.

The exception is Acts 19:37 where the translation should be “temple”, cf. A.R.V.

II. The Greek Word “EKKLESIA”

1. Derivation

From “ek” - out from; and “kaleo” - to call. It means simply - A called out body.

2. Occurrence in the New Testament

Total of 115 times. Rendered “church” 112 times; “assembly” three times.

3. Pre-Christian Use

- (1) In Greek literature the word was in common use to designate an assembly of free citizens in a city-state summoned by a herald.
- (2) In the Septuagint it is often used to translate the Hebrew word “kahal” referring to an assembly of Israelites called together for worship or other purposes. Cf. Lev. 4:13 where the “assembly” seems to be distinguished from the general congregation.

Note: Thus the word “ekklesia” came into Christian use with definite associations. To the Greek it would suggest a democratic assembly of free citizens; and to the Jew a theocratic assembly of a people who belong to God. Lindsay thinks “both of these ideas may be found combined in the New Testament. “Ekklesia”, that is, a “Theocratic-democracy” in which all members are equal and free, but who acknowledge God as the ground of their freedom and the final source of authority, His will being realized in their deliberations and service.

4. General Use of “Ekklesia” in the New Testament.

- (1) A Political Assembly of free citizens. See Acts 19:32, 39, 41 and context.
This was an “ekklesia”, but not lawfully convened.
- (2) The Jewish Assembly of the Old Testament. See Acts 7:38 where the “ekklesia” in the wilderness” is simply the “Jewish congregation called together in solemn assembly.
- (3) The Christian Church of the New Testament. So all other New Testament passages, with two possible exceptions: Heb. 2:12 seems to be a reference to the Jewish synagogue assembly. But in Matt. 18:15-20 the context seems to indicate the Christian church is in view. cf. the similarity of 18 with 16:18-19.

Note: These three meanings are wholly distinct. The Jewish ekklesia in the wilderness is as distinct from the Christian ekklesia as the Ephesian ekklesia is distinct from both.

5. Different uses of “ekklesia” with specific reference to the Christian Church.

- (1) The Universal Church: the whole spiritual body of true Christian believers, regardless of location or time. cf. Eph. 1:22-23, Heb. 12:23.
- (2) The Local Church: a local group of professed Christian believers. cf. 1 Cor. 1:2, 16:19

- (3) The Historical Church: The whole body of professed Christian believers on earth during a definite period of its history. cf. Acts 9:31 A.S.V. and Rev., chapters 1-3.

Notes:

- (a) The above are not three separate churches. The Universal Church is manifested on earth in the local and historical churches. The Local Church is the Universal Church manifested, in any particular place. The Historical Church is the Universal Church manifested in any particular period of time.
- (b) For the terms used above I claim no exclusive authority. They are only intended to serve as instrumental in our study. Other terms have been suggested, such as Spiritual and External, Invisible and Visible, Ideal and Real, Organism and Organization. Thus my Universal Church would be the ideal, invisible, spiritual organism; while my Local and Historical Churches are the two aspects of that which others have called the Visible, the Real, External, or the Church in organized form.
- (c) My definitions, of course, must be regarded as tentative until they have been justified by our study of the Biblical material.
- (d) The definitions should be carefully compared and differences noted. The Universal Church contains only true believers, and includes those on earth and in heaven. The Local and Historical Churches have to do with members on earth only, but may include both true believers and mere professors.
- (e) The most important distinctions for our study are the Universal Church and the Local Church through which the Universal Church takes its form in any particular place. The Historical Church is simply the aggregate of Local Churches on earth during a certain period of history. And even this historical church is pictured symbolically by a local church. See Revelation Chapters 2 and 3.

THE UNIVERSAL CHURCH

The whole spiritual body of true Christian believers, regardless of location or circumstance. (From here on this will be simply designated The Church)

I. THE REVELATION OF THE CHURCH

1. In the Old Testament through types. I find no direct reference to the Church as such in the Old Testament. But there are many types - cf. The Temple, etc. A revelation in type is veiled until its fulfillment, however.
2. In the Gospels through prophecy. Christ predicts clearly the coming church in Matt. 16:18.
3. In the Acts through history. Here we find the church described as it actually was manifested in history.
4. In the Epistles through doctrine. The complete revelation of the church is given in the doctrinal Epistles, especially 1 Cor., Eph., and Col.

Note: There are two erroneous views on this point.

- (1) The Post-millennial view: that every prophecy of the glorious future of Israel is a direct reference to the church. cf. A.V., chapter heading of Isa. 60 and 59.
- (2) The Bullinger view: that the church is revealed exclusively in the Pauline prison epistles; nowhere else. Based on a mistaken interpretation of Eph. 3:5-6. The new revelation is not the church itself, but a certain aspect, namely, that Jew and Gentile enter it on same basis as fellow heirs.

II. THE HISTORICAL BEGINNING OF THE CHURCH

1. The first direct reference to the church is found in Matt. 16:18. Two things should be noted here:
 - (1) That the Church is not yet begun.
 - (2) That Christ promises He “will build” it.

Question: When did Christ begin to build?

2. The “Building” of the Church began on the Day of Pentecost. The proof is as follows:
 - (1) Christ bade the disciples wait for the Baptism of the Holy Spirit.

Acts 1:4-5

(2) On Pentecost the Spirit came to fulfill the promise. Acts. 2:1-4

(3) Eph. 2:22 speaks of the “building” of the Church as a work wrought “through the Spirit”. The very word of Christ’s prophecy is thrice repeated - “built” - “builded” - “builded”.

(4) In I Cor. 12:12-13 Paul declares that men are made members of the Body of Christ through Spirit Baptism. A.R.V. translates “were baptized”. And the preposition is “en”, the same as in Acts 1:5.

3. Conclusion - On the Day of Pentecost, the Lord began to build His Church, forming a spiritual body through the work of the Holy Spirit.

4. Note several erroneous views:

(1) Church began somewhere in Old Testament.

(2) Church began somewhere in Gospels.

(3) Church began at close of Acts when Paul wrote Ephesians (Bullinger).

III. THE UNITY OF THE CHURCH.

There is but one true church which is the Body of Christ. This is proved:

1. By the symbolic term used to describe it. The Church is called the “Body of Christ” of which He is the Head. As there is but one Head, so there can be only one body. One head with two bodies would be just as great a monstrosity as one body with two heads.

2. By the plain statement of Scripture. See Eph. 2:14-15 - “one new man--one body”, and Eph. 4:4-5 - “one body, spirit, Lord, etc.” We might just as well talk about two Christs, three Spirits, as to talk about several churches.

3. Can this one body be identified with any one existing Church organization? All such attempts are futile and foolish. Two organizations do make this claim - Mormons and Roman Catholics. The latter has tempered the claim by admitting salvation is possible outside her visible limits. But this does not make it tolerable. For any organization to claim to be the one true Church, means that all outside are lost, because there are no saved persons outside it. And that is a fearful claim. This leads to next point.

IV. THE MEMBERSHIP OF THE CHURCH

1. Includes ALL true Christians in the present age.
1 Cor. 1:1-2 shows this latter was written to all Christians in every place, and 1 Cor. 12:13 says all were baptized into the one body.
2. Includes only those who are true Christians.
Eph. 5:23 - Christ is the Head and Savior of the Church. Therefore, There can be no unsaved within it. And there can be no hypocrites in the Church!
3. Induction into the Church is the work of Christ through the Holy Spirit.
In Acts 2:47 - the Lord adds to the Church. In 1 Cor. 12:13 - the Spirit baptizes into the Church. This is not man's work in any sense. We can preach the Word, call upon men to believe, baptize them, write their names on church rolls - BUT only Christ through the Spirit can add a soul to the Body of Christ.
4. But unsaved persons may gain entrance to the local church. Gal. 2:4, Jude 4, Acts 20:28-29
5. Question: Are the Old Testament saints within the one true Church of the present age?

V. THE NATURE OF THE CHURCH

The nature of the church is set forth most fully in I Cor. 12:12-31 under the figure of a human body. (Read this carefully). By the use of this figure Paul teaches that the church is a living organism, rather than a mere organization. There is a vast difference between the two.

A microscope is an organization; an eye is an organism. In an organization the parts are joined together externally and mechanically, but there is no vital union. An organism is a complex thing made of a number of essential and mutually dependent parts, all of which partake of a common life.

The Church is literally the Body of Christ, having the following characteristics:

1. Unity - 1 Cor. 12:12 - "one"
2. Diversity - 1 Cor. 12:14-20 - "many"
3. Spiritually - 1 Cor. 12:13 - "by one Spirit"
4. Visibility - 1 Cor. 12:27 - "the body"
5. Universality - 1 Cor. 12:13 - "Jews or Gentiles"
6. Interdependency - 1 Cor. 12:21-27 - "necessary"

VI. THE POSITION OF THE CHURCH IN ITS VARIOUS RELATIONS.

1. Position in relation to God: the Temple and Dwelling-place of God. Eph. 2:21-22; 1 Cor. 3:16-17; 2 Cor. 6:16
2. Position in relation to Christ:
 - (1) a body of which Christ is Head - Col. 1:18a
 - (2) a temple of which Christ is the Cornerstone - Eph. 2:20-21
 - (3) a virgin of whom Christ is the Beloved - 2 Cor. 11:2
 - (4) a bride of whom Christ is the Bridegroom - Eph. 5:26-32, Rev. 21:9
 - (5) a city of which Christ is the Ruler - Rev. 21:9-10, 22:1
 - (6) a people of whom Christ is the Owner - Tit. 2:14 A.R.V.
 - (7) a flock of which Christ is the Shepherd - 1 Pet. 5:2-4, Jn. 10:27-30
 - (8) a household of which Christ is the Firstborn - Eph. 2:19, Col. 1:18b
 - (9) a new man of which Christ is the Creator - Eph. 2:15
 - (10) an elect race of which Christ is the Founder - 1 Pet. 2:9, 1 Cor. 15:45-48
 - (11) a royal priesthood of which Christ is the High Priest - 1 Pet. 2:9, Heb. 4:14
 - (12) an inheritance of which Christ is the Heir - Eph. 1:18

Each one of these figures is rich with meaning - no time.

3. Position in relation to all the Saved.

We must not forget there will doubtless be many bodies of saved; just as among the lost there are differences of place, so also here. Read Heb. 12:22-24 “church of the first born ones” - “prototokos”. The word indicates position rather than origin, priority of place, not of time. The Church of first born ones means that he held the highest place among all the hosts of saved in all ages, past and future. The primogeniture belongs to the Church.
4. Position in relation to Angelic World. Heb. 1:13-14, 2:15-16, 1 Cor. 6:3
5. Position in relation to Whole Created Universe. Eph. 1:17-23, 2:6-7

VII. THE GIFTS AND MISSION OF THE CHURCH

These two things are so closely connected in Eph. 4:8-13 that we must consider them together.

1. The gifts of the Church are given by the hand of the ascended Christ through the Spirit. Verse 8 (cf. also 1 Cor. 12:11, 27)
2. These gifts are enumerated as follows: Verse 11
 - (1) Apostles

(2) Prophets

(3) Evangelists

(4) Pastors and teachers

Notes:

- a. The Apostles and prophets founded the church and gave it the New Testament Scriptures. The evangelists spread the Word, extending the Church into new places, and thus prepared the way for the pastors and teachers.
- b. These Gifts are not to be confused with the offices in the Church which we shall discuss later. Officers are elected. The Gifts are immediately bestowed by a sovereign Christ.
- c. These Gifts are to and in the whole body, and hence are the possession of the whole church, not merely one section of it.
- d. Not all these Gifts were permanent. When the Church was founded and equipped with the New Testament Scriptures, there was no further need for the Apostles and prophets. These gifts, therefore, closed. But the work of enlarging the Church and pastoring and teaching it must continue. Hence we have evangelist, and the pastor and teacher today.

3. The purpose of these gifts is stated in verses 12-16

- (1) To build up the Body through the ministry of its membership (12).
This is not the creation of a clerical order to monopolize the ministry of winning men to Christ. But to exercise this ministry through a trained membership. cf. our modern perversions.
- (2) To promote unity of faith and the knowledge of the Son of God (13).
- (3) To foster the spiritual growth of the church's members (14-15).

4. This brings us to the Mission of the Church. (16b)

The building up of itself by the winning of new members. If the Church could only get back to this simple mission, many problems could be settled and the church would make swifter progress.

VIII. THE DIVINE PURPOSE IN THE CHURCH

1. For Service - to be the instrument through which Christ accomplishes His will

in the world. Eph. 1:23, John 15:1-5, 1 Cor. 12:27-30

2. For Manifestation - to manifest the moral glory of Christ. John 17:10, 22-23, 1 Pet. 2:9, Phil. 1:20-21, John 9:5 with Phil. 2:15; Eph. 1:23 with Col. 2:9
3. For Exhibition - to exhibit to the universe the wisdom and the Grace of God. Eph. 3:8-11 - now; Eph. 2:6-7 - future.
4. For Fellowship - to be with Christ throughout eternity in the most intimate associations. John 17:24, Rev. 20:6b, Rom 8:17. Today He is with us - Matt. 28:20, someday we shall be with Him.

IX. THE CONSUMMATION OF THE CHURCH

1. The Church is being formed gradually today by the gathering of a people out of all nations.
Acts 15:14
cf. 1 Kings 6:7 and 1 Pet. 2:5
2. The completion of this Church is definitely fixed at the Second Coming of Christ. Acts 15:15
The Church will not continue until all are saved that can be saved (cf. 15:17). It is a special body of saved with definite limits. The last member of the Body may be added at any moment. What zest this should give to the ministry and to missionary work!
3. When complete, Christ will come to remove the Church from earth by resurrection and translation. 1 Thess. 4:15-17
4. The Blessed Consummation will be reached when the Church as the Holy Bride of Christ is united forever with here visible Head. Eph. 5:25-27, Rev. 19:6-9

X. THE EXTERNAL ORGANIZATION OF THE CHURCH

1. We have seen that the true church is not an organization but rather a living organism, universal and spiritual.
Is there any Scriptural warrant for its members to form outward organizations?
If so, what should be their character?
2. The New Testament clearly reveals the fact that the members of the one true Church did associate themselves into local groups called “Churches”.
Acts 16:5, Acts 8:1

3. The New Testament also reveals that a definite organization was developed in these groups as the new locals. To study this organization, we turn therefore to study the Local Church.

PROBLEMS:

1. How may I be sure I am a member of the True Church?
Only need to be sure that you are really saved. Rom. 10:9-13, 1 Cor. 1:2,
1 Cor. 12:12
2. How can we recognize the true Church?
Remember that the true Church is the Body of Christ. The Body must obey the Head. Look for the body of believers that most completely obeys the will of Jesus Christ. Church is not invisible in one sense. Better to say that its exact limits cannot be defined. cf. VIII 2.

THE LOCAL CHURCH

I. THE NATURE AND PURPOSE OF THE LOCAL CHURCH

1. Definition: A local group of professed Christian believers in any place associated together for certain specific purposes which will appear as our study proceeds.

Acts 8:1 - “Church...at Jerusalem”; Acts 13:1 - “Church...at Antioch”; Rom. 16:1 - “Church...at Cenchrea”; Rom. 16:4 - “Churches of the Gentiles”; Rom. 16:5 - “Church...in their house”.

2. Purpose: The first local church that appears is the church at Jerusalem, and its members were associated together for the following purposes: cf. Acts 2:41-7
 - (1) For teaching. (42 ARV) This followed a certain definite pattern laid down by “the Apostles”.
 - (2) For fellowship. (42 Grk.) The fellowship: Something unique, found nowhere else but in the Christian Church; participation in a common life centered in the Son of God.
 - (3) For worship (42 Grk.) The breaking of bread, not a common meal, but the love feast ending with the Eucharistic emblems (so the best commentators, Alford and Myers). Verse 4 supports this view. The temple offered no facilities for the meal. Therefore it was observed “at home”. The love feast with its Eucharistic elements was the visible expression of the spiritual fellowship.
 - (4) For prayer. (42 Grk.) The prayers, indicating stated meetings for this purpose.
 - (5) For mutual helpfulness. (44-45) They shared possessions according to the needs of one another. The particular method used in Jerusalem was not used elsewhere, but the principle was perpetuated in other churches.
 - (6) For testimony. (46) They continued “in the temple”. Here they had the greatest opportunity to bear testimony to the people of Jerusalem concerning Jesus; the place to which every Jew eventually came. Cf. Peter’s sermon from the temple porch (3:12-4-2). Notice that the testimony of this first church was “daily” and “with one accord”. There were no clashing views. There was also a testimony of life - “having favor with all the people” (47).
 - (7) For praise. (47) “Praising God”. An important element in the life of the

early church.

Notes:

- (a) Other aspects of church life appear as the churches increase in number and new problems and needs arise, but these seven activities indicate clearly the divine purpose in the local church.
- (b) Obviously not every association of professed Christians constitutes a church. A.Y.M.C.A. is not a church, neither is a Sunday School, nor a Christian Endeavor Society, nor any fraternal organization. Even though All members were Christians, these would not be churches.

3. Relation to the Universal Church: The local churches constitute the external and visible form in which the universal Body of Christ manifests itself upon earth.

To employ a Kantian expression: they are the external framework through which the ideal Church is schematized. See Gal. 1:13 with Acts 9:4-5. In persecuting the visible local groups of Christians, Paul touched the Body of Christ and therefore its Living Head. We must remember also that in the beginning the spiritual Body of Christ was in the local church at Jerusalem. There was for a brief season one Body and one local Church.

4. Relation to Christ: The local churches are directly related to Christ and are owned by Him.

Rom. 16:16 - “the churches of Christ”; 1 Thess. 2:14 - “the churches of God”.

Notes:

- (a) This must be affirmed against the view that the local church is a man-made affair, of little consequence compared with the spiritual Body.
- (b) We must remember, however, that a local church owned by Christ may have unregenerate persons on its roll.
- (c) Furthermore, a local church may depart so far from the New Testament ideal that Christ may disown it (Rev. 3:16). But even in such extreme cases, our Blessed Lord offers to maintain a personal relationship with any individual believers who may be within it (Rev. 3:20).

II. THE MEMBERSHIP IN THE LOCAL CHURCH

1. The necessity of membership in the local church is never questioned in the New Testament. It is taken for granted. Had we asked the believers of the Apostolic period whether it was essential to join a church, they would not have known what we were talking about. Every believer became a member of a church. It was involved in the very profession he made in Christ. Some of the most important of New Testament Epistles were addressed to a local church. Furthermore, when the history of the church upon earth is prophetically written, the Holy Spirit speaks of it as consisting of local churches. Rev. 1-3. Cf. the attitude of

certain evangelists and teachers. Circumstances might conceivably arise which lead one to leave one local church for another. But there is no authority for abandoning the local church altogether for a purely individualistic Christian existence. The very Christian profession involves fellowship with other Christians. How different from pagan religion.

2. The Nature of Membership in the local church. In what did it consist?

There are two possible views: (1) It was a wholly voluntary and spontaneous relationship with no formal roll or limits. (2) It was a definite relationship involving the use of a formal roll.

The local churches undoubtedly began spontaneously just as they begin today. (The church is first, not the church roll). But there is evidence that church rolls were introduced very early.

- (1) The numbers were known (Acts 1:15, 2:41, 4:4).
- (2) Special rolls were kept (1 Tim. 5:9 ARV).
- (3) Elections of officers assumes a roll (Acts 6:2-5).
- (4) Church discipline assumes a roll (1 Cor. 5:13). Surely this did not mean exclusion from the ordinary meetings of the church. How could the sinner be helped if thus excluded. Obviously, it meant formal severance of his membership in the local church. This would require a vote, and hence the determination of the voters.
- (5) Records of this kind had been kept by the Jews from earliest times. Josephus stated that his own name and family were in the records at Jerusalem. And the early church was composed of Jews.

3. Requirements for entrance into local church membership appear in Acts 2:22-41 as follows:

- (1) Repentance (38) - to change the mind. About what?
- (2) Faith in Jesus Christ as the Crucified, Risen, Living Lord. Peter's entire sermon intended to produce such faith. Repentance involves it - change of mind about Jesus. Baptism "in the name of Jesus" demands and assumes such faith. In other places "faith" is put without repentance.
- (3) Baptism as a visible confession of repentance and faith. It is not "for the remission of sins" in the sense of "to get", but "with reference to" (Grk. preposition is eis). "In the name" is not here a new baptismal formula, but the authority and ground of the rite - on the ground of the name (Grk. preposition is epi).

Notes:

- (a) Compare the case of Cornelius the Gentile (Acts 10:43-48). Faith only is required. But faith involves repentance. Baptism follows the gift of the

Spirit, proving it does not secure remission of sins.

(b) Were infants counted within the membership of the local church?

There is no clear evidence for it (See Acts 2:39), but against the idea is

- (1) Purposes of church membership are not possible for infants.
- (2) Children cannot repent or exercise faith.

4. It is the right and duty of the local church to determine its own membership.

- (1) To see that the entrance requirements are complied with (Acts 10:48).
- (2) To remove from its membership an unworthy member (1 Cor. 5:13).

Notes:

- a. Such an authority has only to do with membership in the local church. The local church cannot exclude a soul from the Body of Christ, nor remove one from membership in that Body. Human judgment too fallible for such authority. It would mean the determination of salvation itself.
- b. People say we have no right to exclude from the local church those who are saved but not baptized because they cannot see immersion. But this is not a question of salvation.
- c. Obviously the church can only deal with what can be seen. As to the entrance requirements, the church can judge the matter of baptism, but must take the confession of the person as to such matters as repentance and faith.
- d. What constitutes sufficient, reason for removing a person from the Church's membership will be discussed under Church Discipline.

III. ORGANIZATION OF THE LOCAL CHURCH

1. Its Existence: The New Testament writings clearly reveal the existence of a formal organization in the various local churches:

- (1) Officers (Phil. 1:1)
- (2) Elections (Acts 6:5-6)
- (3) Regular meetings (Acts 20:7)
- (4) Church Rolls (1 Tim. 5:9)
- (5) Standards of membership (1 Cor. 5:13)
- (6) Well defined relations between officers and members (1 Pet. 5:2, Heb. 13:17)
- (7) Definite religious forms (Acts 2:41, 1 Cor. 11:23-26)
- (8) Uniform practices 1 Cor. 7:17 14:33-34 ARV)
- (9) Systematic contributions (1 Cor. 16:1-2)
- (10) Order in worship and work (1 Cor. 14:40, Col. 2:5)

2. Its beginning: The first local church did not begin with a completed formal organization, but traces of such an organization appear very quickly.

Christ laid down no formal rules in advance for the organization of His Church, although His directions for settling disputes assumes the coming establishment of an organization (Matt. 18:15-18). No preliminary rules for church organization were required because the Apostles were the authorized leaders in the new movement. Furthermore, in the early days of the Church the manifested Kingdom was still a contingent possibility. Hence, to find a full-fledged organization at the church's beginning would be entirely incongruous and unhistorical.

3. Its Development: Church organization was a gradual development in which several factors are apparent:

- (1) It arose to take the place of direct apostolic authority. As the apostles passed away, something was needed to direct the affairs of the churches. They left no successors, but left an organization instead. For example, in the early days, unworthy and self-seeking men were dealt with by the Apostles. Later the church exercises this function. Acts 8:18-21 where Peter excommunicates. In 1 Cor. 5:13 Paul commands the Church to act. But in Rev. 2:6 the church acts upon its own initiative. This divine method teaches that the aim today of the minister and missionary should be to develop self-governing churches.
- (2) The organization grew in response to new needs and problems. The infant church was not burdened with a complex organization. It came into existence for the solution of definite problems. Cf. Acts 6:1-6.

Thus the organization is not an end desirable for its own sake. It is rather a tool for the solution of problems. Therefore, needs and problems of any local church should determine the complexity of its organization. No use to introduce ramifications of organization into churches where no need exists.

- (3) Church organization assumed definite and permanent forms as the New Testament writings came into existence. While the earliest New Testament writings contain evidences of organization (cf. Jas. 5:14), it is easily apparent that the later Pauline Epistles are specially concerned with matters of organization. (Cf. Epistles to Timothy). This is quite natural.

- (1) Preaching is the initial duty.
- (2) Apostles give directions for organizing the converts.
- (3) These directions are given permanent form as letters are written.

4. Its Nature: The form of Church organization was definite as to its basic principles, yet sufficiently elastic to allow for necessary adaptation to various situations. This will appear later when we consider the exact nature of the church's organization under the head of "Government". Cf. Acts 6:7 for the blessing which results from a proper organization of church offices and duties.

5. Wrong theories: (cf. Strong, 895-6)

- (1) The Spiritual Theory: The church has no formal organization, but is bound together solely by a spiritual union.
- (2) The Optional Theory: Organization is not definitely laid down but left to every church in every age to adopt what is best suited in the situation (thus Episcopacy justifies its forms).

- (3) The Rigid Theory: No detail of organization should be introduced without the authority of New Testament precedent. This confuses principles with By-Laws, and eliminates S.S., C.E., etc. This is legalism pure and simple.

IV. THE GOVERNMENT OF THE LOCAL CHURCH.

1. Local church government is Biblical in constitution:

Its authority, principles and rules of organization are to be found in the Word of God. (cf. 1 Tim. 6:3-5).

- (1) The basic and definite rules are laid down in the New Testament. (For proof see following discussion)
- (2) The Biblical constitution of church government is not legalistic. No detailed and systematic law-code is imposed upon the church, such as under the Mosaic theocracy. Its fundamentals are very simple, and leave room for a spiritual functioning and adaptability to various needs and situations.
- (3) However, any adaptation to meet new problems must not involve any departure from fundamentals, and also be in accordance with the general principle of the whole word of God. For example, 1 Tim. 5:17-18, dealing with support of the ministry, goes to both Moses and Christ, yet lays down no hard and fast rules.

2. Local church government is congregational in form:

Each local church has supreme authority in its own affairs. It cannot be dominated or interfered with by any power outside itself. This view supported by various considerations.

- (1) The local church has authority to judge own membership (1 Cor, 5:13). Even an apostle does not assume to excommunicate a member, but calls upon the local church to do it
- (2) The local church has authority to elect its own officers (Acts 6:1-6). Not even the apostles assume to choose the officers of a local church, but call upon the church to do it.
- (3) The local church has authority to guard and observe the ordinances (1 Cor. 11:23 “I delivered unto you”) Not to the clergy, the elders or bishops. This means that no church can be deprived of these sacred rites, as the hierarchy of Rome assumes. Even if all ministers should be withdrawn, the local church could elect others to lead its services.
- (4) The local church has authority to settle its own internal difficulties (1 Cor. 6:1-5). Paul doesn’t appoint a committee, but directs the church to look after the matter. We find an interesting suggestion in verse 5 - sometimes best for the church to designate a person of wisdom to decide rather than air a difficulty before whole congregation. But the church is responsible.
- (5) The local church has authority in matters involving the relations of different local churches (Acts 15:1-2, 22, 23, 25, 30). This was not a conference of ecclesiastical overlords, but of two local churches, each sovereign in its own affairs. One protests through chosen delegates

(2). The other answers through chosen delegates (22). Even the apostles do not assume exclusive authority in the matter.

(6) All “Church Government in the New Testament applies only to the local bodies”. (See Forrester in I.S.R.E.).

(7) The authority of the local church is final as far as its own affairs are concerned. (See Matt. 18:17). There is no higher court.

Notes:

- a. Pure congregational government does not forbid cooperation between groups of local churches. The Bible teaches cooperation. Local churches may submit themselves voluntarily to conferences which they have created, but they cannot surrender their own sovereign rights.
- b. Congregational government requires some degree of cooperation.
 - (1) In the reception of members: churches must agree upon standards. For one church to legislate in this matter for other churches would violate the rule of congregational government.
 - (2) Also in recognition of ministers: elders hold their office in local church. But if the local church expects other churches to recognize its own ministers, it should consult other churches in their ordination. To do otherwise would violate the rule of congregational government.
- c. Congregational government assumes that each local congregation is a “church of Christ”, related directly to Christ, and not through any higher ecclesiastical organization; and assumes also a regenerate membership. Such churches are wholly competent to govern their own affairs.
- d. What if a church finds itself unable to settle its own dissensions?
 - (1) Nothing to forbid it calling in the assistance of other churches.
 - (2) If it cannot even agree on such a course, best to let it die. Strong points out that the organizing of a power ecclesiastical machine to hold such churches together actually conceals the growth of decay.

3. Local Church Government is democratic in representation.

All members have equal rights and responsibility in the government of the church.

- (1) The nature of the church, which is a common brotherhood of believers in the Lord, forbids inequalities of representation. Gal. 3:28, Col. 3:11, I Cor. 12:21-22, I Cor. 12:26. cf. Jas. 2:1-6.
- (2) General exhortations to unity of mind and action are addressed to the entire membership. Rom. 12:16; 1 Cor. 1:10, Phil. 2:2-4. “The exhortations to unity are not mere counsels to passive submission, such as might be given under a hierarchy.... they are counsels to cooperation and to harmonious judgment” (Strong).
- (3) Specific responsibilities for the government of the church are laid upon the entire membership. Acts 6:2, 5 - “the whole multitude”. The first Corinthian epistle deals with

many problems of church government and is addressed to the entire church and every member in it (1 Cor. 1:1-2).

Notes:

- a. Sometimes members deliberately absent themselves from business meeting because they know unpleasant affairs are to be dealt with. This is disobedience to the revealed will of God (cf. Num. 15:35).
- b. Democratic representation does not forbid the delegation of authority in special matters. A case of immorality is best investigated by a committee of men of good judgment, but the membership must delegate the authority.

(4) The leadership of the Holy Spirit demands a democratic representation through which to function. (See next point 4)

Question: What about children voting? This is opposed to the general tenor of Biblical teaching. They are to be in subjection - obey parents, etc. But the New Testament recognizes “young” men and women (1 Tim. 4:12, 5:14). The problem is when does a child become a young man or young woman? Some rule is necessary doubtless.

4. Local Church government is spiritual in function.

The church is different from all merely political democracies. It is not governed by an aggregation of individuals, each a final authority in his own person. The church is a spiritual democracy: that is, each member is alike indwelt by the one Holy Spirit who is the true vicar of Christ and carries out the will of the Head through the various members of the Body. Thus church government, which externally appears to be a pure democracy, is internally a theocracy functioning through the Holy Spirit.

Acts 2;1-4 - “all together in one place” (1) ; “sat upon each one of them” (3) “all filled with the Holy Spirit” (4).

Acts 4:23,31 - “came to their own company” (23); “all filled with the Holy Spirit” (31).

Acts 13:2 - Holy Spirit said to the church - so Myers and Alford. 1 Cor. 12:4-11 - esp. 11

Notes:

- a. It is a very serious sin to deliberately absent oneself from the business meetings of the church. This may actually interfere with the Spirit’s functioning in the government of the church. For He works through the church’s members.
- b. Because the church is a spiritual democracy, it cannot function by means of mere majorities. If the leadership of the Indwelling Spirit is a fact, then the decisions of the church should reveal a large measure of unity. When the situation is otherwise, something is wrong.
- c. How to conduct business meetings:
 - (1) The pastor should prepare the congregation by teaching them the truth of the leadership of the Spirit, and their responsibility to serve as His instruments in the realization of the will of God in the church.

- (2) He should remind the people at the beginning of each meeting that there is but one Spirit and His mind is one. He cannot lead the church in opposite directions.
- (3) In the discussions, each member should state his views humbly, remembering that the Spirit also indwells the other members, and that the Spirit reveals His will through the whole church, not merely through any one or two individuals.
- (4) During the discussions, each member should be ready to change his mind when convincing reasons are presented. The Holy Spirit may use the words of one to make known His mind to others. Cf. Acts 15:22 - in yielding, we are yielding to the Spirit, not to man – cf. v. 28.
- (5) If any serious division occurs in a matter, ordinarily the church should defer action until any possible obstacles to the leadership of the Spirit be removed. The following are possible obstacles: (1) Insufficient information. (2) Lack of prayer. (3) Resistance to the Holy Spirit's leading. (4) Many unregenerate members. Great caution should be observed in mentioning. (3) and (4) It is better to assume that more information and prayer will get rid of (3). If the difficulty is (4), Little would be gained in making the charge, except to anger the unregenerate.
- (6) In all matters of policy, not involving any principle of morality or belief, the pastor should strive to avoid partisanship. Thus he can better urge the necessity of unity of action without creating the impression that he merely wants his own way. Always, the pastor should preserve the dignity of his office by refusing to descend to mere controversy, though he should give reasons for any course he is advocating.

The Various Systems of Church Government

1. The Papal system - authority centered in the Pope.
 2. The Episcopal system - the Bishops.
 3. The Presbyterian system - authority centered in the Elders.
 4. The Congregational system - authority centered in the local church membership.
- For criticisms of the first three, read Strong. His classification is “world church” and “national or provincial church”. The latter includes my (2) and (3).

V. THE OFFICES IN THE CHURCH

Introduction - General Nature and Definition

1. Church offices should be distinguished from Spiritual Gifts.

For Spiritual Gifts cf. Eph. 4:10-11, 1 Cor. 12:14-11, 27-28, Rom. 12:3-8

For Church Offices cf. Acts 6:1-6, 14:23, 1 Tim. 3:1-13

- (1) The Gifts are spiritual endowments directly bestowed by God according to His own will, and may be recognized by the churches, but cannot be conferred by them (1 Cor. 12:11).
- (2) The Offices are wholly within the power of the churches to confer or withhold.

2. The distinctive characteristics of a church office are as follows.

- (1) Local in scope. (Acts 14:23 cf. 1 Cor. 12:27-28)
- (2) Elective. (Acts 6:5 cf. 1 Cor. 12:28 “God hath set”)
- (3) Revealed standard of Qualifications. (1 Tim. 3:13 cf. 1 Cor. 12:11)

(4) Ordinate. (Acts 14:23 cf. Gal. 1:1)

(5) Ecclesiastical authority delegated by the church. (1 Tim. 5:17, 3:1-2)

Note: Spiritual Gifts belong to another category. They carry with them no necessary authority except that which is spiritual, not ecclesiastical.

3. On the basis of the above distinction we find that the offices of the church are two: the “deacon”, and that of the “elder”.

(1) In the New Testament the term “bishop” refers to the “elder”, not a separate office. Acts 20:17-18 with 28 ARV, Titus 1:5-7, 1 Pet. 5:1-2 Grk. Words refer to two aspects of one office: (1) Elder - position; (2) Bishop - one of its functions - overseer.

(2) Practically all the highest authorities agree today that there is no biblical warrant for making separate offices of the “elder” and “bishop”; that this separation was a gradual development in church history. cf. Lightfoot.

(3) The most important passages, dealing with the officers of the church, mention but two, 1 Tim. 3:1-13 - qualifications of two offices, Phil. 1:1 - an ideal church, needing no correction apparently Saints with the “bishops and deacons”.

4. Both the offices of “Elder” and “deacon” are in the local church.

(1) There is no evidence that such offices were ever held apart from a local church.

(2) This view is supported by the results of our study under the head of Government, which we found to apply only to the local church.

(3) The offices are derived from the local church and the sphere of their ecclesiastical authority is limited to the local church.

A. OFFICE OF THE “ELDER”

1. ORIGIN

1. Greek word - presbuteros - lit. an aged person

2. Development into name of an office - In ancient nations and tribes often the older men were accepted as rulers. Thus the term gradually came to designate a group of rulers regardless of age. cf. Iliad and Old Testament.

3. Usage in New Testament. Generally of a ruling office. Elders of the Jewish nation (Acts 4:8). Elders of the Christian Church (Acts 14:23).

4. Church eldership not derived directly from Jewish eldership. The common name used (presbuteros) indicates no more connection than the term “president” does between the highest official of the United States and that of a missionary society.

II. QUALIFICATIONS OF THE ELDER (1 Tim. 3:1-7, Tit. 1:5-9)

1. Life - “blameless” mentioned 3 times - lit. giving no handle. (Tit. 1:6-7, 1 Tim. 3:2). Of good behavior - orderly (1 Tim. 3:2). Righteous - holy (Tit. 1:8).

2. Temperament - No striker - not a brawler (1 Tim. 3:3). Not self-willed - not soon angry (Tit. 1:7). Patient - gentle (1 Tim. 3:3). Temperate - self controlled (Tit. 1:8).
3. Disposition - Not given to wine (1 Tim. 3:3 ARV marg.). Given to hospitality - Not greedy of filthy lucre - No lover of money (1 Tim. 3:3). Not given to unfair gains (Cam. Bible) - Abuse of spiritual office for financial gains (Ellicot). A lover of good (Tit. 1:8).
4. Family Relations - Husband of one wife (1 Tim. 3:2, Tit. 1:6) - For various interpretations see Cambridge Bible. Modern divorce produces the most vicious type of polygamy. One that ruleth well his own house, having his children in subjection with all gravity (1Tim. 3:4). For reason see verse 5. Having faithful children, not accused of riot or unruly (Tit. 1:6 - children that believe, ARV - not accused of riotous living, Cam. Bible).
5. Reputation - In good report of them that are without (1 Tim. 3:7) - Most damaging situation to have an elder known to be ungodly by outsiders.
6. Faith - Holding fast the faithful Word as he hath been taught (Tit. 1:9). See ARV - “according to the teaching.” The elder needs this qualification that he may be able “by sound doctrine both to exhort and to convince the gainsayers.” See ARV - “convict”. This is tremendously important. The elder must be settled on every great fundamental doctrine, with no mere loose grip or smattering of the truth. Such an eldership can hold a church from drifting into apostasy.
7. Judgment - Vigilant - temperate - not hasty - sober minded - of sound mind. A man who can think a problem through and arrive at a sound conclusion (1 Tim. 3:2, Tit. 1:8).
8. Ability - Apt to teach (1 Tim. 3:2). Some have this ability as a natural gift. Others must develop it. It certainly assumes a knowledge of what is to be taught.
9. Experience - Not a novice (1 Tim. 3:6). He should be an experienced Christian. Why? A novice cannot be entrusted with authority (cf. latter part of verse 6).
10. Sex - The elder must be a man. No woman is eligible. No woman elder appears in the New Testament record. Furthermore, the nature of the office excludes women. Since it is a function of the office to rule, a woman elder would violate the divine order of the sexes in the church (1 Tim. 2:11-12).

Note: - Does the New Testament furnish any basis for demanding educational preparation? Yes, because such qualifications as Faith, Judgment, Ability, and Experience can be developed by education of the right sort. (cf. Tit. 1:9 “as he hath been taught”)

III. DUTIES OF THE ELDER.

1. Administrative - to rule the Church. “Made you overseers” - bishops (Acts 20:28)
“Elders that rule well” (1 Tim. 5:17). “The steward of God” (Tit. 1:7, cf,

Luke 12:42). The Bible is careful to define the nature of this “rule”. It is not dictatorship. Nor rulership in the political sense. But rather by example (1 Pet. 5:2-3).

2. Pastoral - to shepherd the Church. “Feed the Church” (Acts 20:28 Grk.) “Feed the flock” (1 Pet. 5:2 Grk.) See also the warning of Jude 12 - These leaders looked after themselves First, instead of the flock.
3. Educational - To teach the Church. “Apt to teach” (1 Tim. 3:2). “Who labor in the Word and Doctrine” (teaching” - 1 Tim. 5:17 ARV). This teaching includes correction and exhortation (Tit. 1:9). Note how the pastoral and teaching functions seem to be joined in Eph. 4:11. To “pastor” is to “feed”, and to “feed” is to “teach”.
4. Officiative - To preside and lead in the functions of the Church. “Let him call for the elders of the church” (Jas. 5:14). This suggests the proper procedure in the observance of the various ordinances of the church and its worship. But this order does not imply any exclusive priestly authority in the elder. All believers are priests and could therefore lead in such matters if the need should arise. But since God is a God of order, and He has ordained the office of the eldership, the presiding function should be committed to the elders in all ordinary cases where that is possible. The Church, however, is never dependent upon any official clerical class in its functions. The Church is always greater than any offices it may create.
5. Representative - To represent the Church when necessity arises. See Acts 20:17 where Paul, desiring to discuss the affairs of the Ephesian Church and give certain directions, calls for a meeting with the “elders”. NOTE: On the basis of 1 Tim. 5:17 some regard the eldership as of two classes - teaching and ruling elders. The teaching elders are those who act as pastors. The ruling elders are popularly known as lay elders. This view has merit. In some churches the deacon acts in the capacity of the ruling elder. In others the members of the official board act thus.

IV. AUTHORITY OF THE ELDER

1. Ecclesiastical in nature. The authority he may have as a teacher is wholly spiritual, not ecclesiastical. What is the difference?
2. Delegated by the local church which elects. The elder has no ecclesiastical authority not delegated by the church. He does not rule by any inherent right. And this authority bestowed by the church can be withdrawn by the church.
3. Limited to the local church in which the office is held. The authority of the elder as such cannot extend beyond the limits of the church in which he is an elder. If elected as Moderator or Superintendent of a conference or group of churches, he is not the elder of the churches. Even as a Moderator, his authority is confined to the conference, but not over the local churches which created the conference. For a fuller discussion of this point, see VI - ELECTION OF ELDERS.

V. NUMBER OF ELDERS

1. A plurality of elders seems to have existed in each of the earlier New Testament churches. See Acts 14:23, 20:17, Phil, 1:1.

2. A single elder in the church, however, seems to be suggested in Paul's latest and most definite directions about this office. Compare 1 Tim. 3:1 where he speaks of "the bishop", with verse 8 where he speaks of "deacons". Too much stress should not be laid on this difference, however. The singular number may only indicate that one of the local elders had been selected as the "president" or head of the group.
3. No definite number is laid down in the New Testament as an absolute rule in the local congregation. This matter, doubtless, should depend upon the size of the church, the scope of its activities, and the number qualified for such an office. Dr. Strong points out that a local church might conceivably have but one male member. On the other hand, large local churches exist today which require the services of a staff of ordained elders in its various tasks. The material and the need, probably, is the best guide in determining the number in any particular church.
4. Equal authority need not be delegated to all alike, where the rural eldership exists. It is wholly within the power of the local church to give priority to one local elder, or as we might say today, elect one as the pastor and the others as his assistants. Or one may be delegated to do the public teaching and preaching, and another to give his time to pastoral duties.
5. The plural eldership is the New Testament ideal wherever possible. That is, the church should elect a number of godly laymen who can meet the New Testament qualifications of ruling elders, to serve as assistants in the administrative and pastoral work. See Jas. 5:14. These specific directions can be carried out only with a plurality of elders.

VI. THE ELECTION OF ELDERS

1. This office may properly be sought by the man. See 1 Tim 3:1 ARV - "If a man seeketh the office". Some

NOTE: Paul does not rebuke such a seeker, but reminds him only that he is seeking "a good office". The Scripture justifies the method used by many churches in allowing men to present themselves as applicants or candidates for the eldership.

2. On the other hand, the Church may seek the man. See Acts 14:23 ARV. Certainly this does not mean the drafting of men who have no consciousness of a divine call. But the Spirit may arouse such a consciousness through the influence and ministry of the church.
3. In either case, the church should take care that the New Testament qualifications are met.

See 1 Tim. 3:1-13, Tit. 1:5-9 for these. NOTE: This justifies careful investigation of the man's life and record, and also a searching examination of his beliefs and knowledge of the Word.

4. If a local church desires to have its elders recognized as such by other local churches, the approval of these churches should be secured before election and ordination. This would be required by the principle of congregational government.

To demand recognition from other churches without consulting them in the selection of elders would violate this principle. One church would be assuming the right to legislate for other churches. Denominational groups of churches generally provide the necessary machinery for the consultation of one another in selecting elders. It may be the entire eldership in a certain district (Presbyterian), or an examining committee appointed by a conference of local churches with

definite rules of procedure (Brethren). In those denominational groups where the local church has the right to elect its own pastor without outside interference, this problem is solved to a certain extent by this act of election. While there may be no reordination, the local church may conduct a searching examination of the candidate to determine his fitness before election. Nothing could be more repugnant to New Testament doctrine than for one local church to be compelled to accept as an any man in whose election that church was given no voice.

5. When all requirements are met, the local church should formally elect by vote.

See Acts 6:1-6 where “the whole multitude” of the Jerusalem church “chose” the Seven. Acts 14:23 ARV declares that Paul and Barnabas “appointed for them elders in every church”. The Greek word here is “cheirotoneo” which means to elect by stretching out the hand. In other words, Paul and Barnabas appointed these elders by the democratic method of congregational voting; that is, they directed the churches to elect them. See Meyer, Alford and Barnes in support of this view. NOTE: Titus 1:5 ARV only says that Titus was to place elders in every city, saying nothing about the method, which would be by vote of the local church under the direction of Titus, following the rule of Acts 14:23.

6. Regarding the length of the term of the eldership, there is no definite Biblical testimony, but several inferences may be drawn:

- a. Since the office is wholly in the power of the local church, and cannot exist apart from such a church, it follows that a man is an elder in any particular local church for the period specified in his election. Ordinarily this is for one year. In other cases it may be for an indefinite period, depending on the custom or rules of the church.
- b. Practically, however, we generally make a distinction between the title and the office. Once elected and ordained as an elder, the man holds the title for life. But he exercises the office only for the period of his election. Another method is to distinguish between the office and its exercise, or again between the ordination and the office; the former being for life and the latter for a limited term. Compare the use of military titles after the office is no longer exercised.
- c. Since the office cannot be held apart from a local church, it follows that an elder cannot move his office from one local church to another by merely transferring his membership. In every case he must be elected in order to secure the right to exercise the office in any particular local church.
- d. By following this simple rule certain ministerial abuses could be avoided. It would prevent the building up of an inactive or floating clerical class, men who exercise authority without serving. The ecclesiastical authority of an elder should be exercised only by those elders who are actually serving as elders in a local church or under its jurisdiction. Such service might be of various types. This does not mean that an elder without office may not exercise his spiritual gifts. But that is another matter.
- e. Furthermore, the observance of this rule would guard against much trouble in the local church where an ordained elder, not the pastor, enters as a member and claims the right to exercise the authority of an elder without being elected as such.

- f. A man may, of course, retain and exercise his spiritual gift as a teacher or an evangelist even though he may not have been elected to act as an elder by any local church. But he cannot retain and exercise the office of the eldership in any church without the specific vote of that church.
- g. This rule also would solve the problem of dealing with unworthy elders. At present, in some congregations governed denominations, if an elder sees trouble for him rising in his local church he simply resigns and transfers his letter of membership to another church. The first congregation cannot touch him because he is no longer an elder there, and the second has never elected him. Nor can any conference cancel his office because of the principle of congregational government. The simplest solution is to regard his office as having ceased with his resignation until he is reelected by some other congregation. Thus unpleasant church trails may be avoided. A man may cease to be fit for the eldership without losing his fitness for membership in a church. Of course, another way to handle the problem would be for a conference to refuse to recognize him as an elder and then refuse credentials to any local church which received him as an elder. But such actions often cause serious reactions and dissensions.
- h. Finally, we may cite the opinion of Dr. Strong, great theologian of the Baptist church and staunch defender of the principle of congregational government, who writes as follows: “‘Once an elder always an elder’ is a piece of Popery based on the idea of the Romish ‘indelibility of orders’” (Theology, 923-4). This Roman Catholic notion is based on the mistaken idea that ordination somehow confers a special divine grace which inheres in the one ordained. For criticism of this see my following point.

VII. ORDINATION OF ELDERS

1. The English word “ordain” in the AV never refers to the ceremony popularly called “ordination”. Compare the Greek in Mark 3:14, Acts 1:22, 14:23, 1 Tim. 2:7, Tit. 1:5. There are five different Greek words, all translated “ordain”, yet all refer to the act of appointing not to the formal ceremony of induction into the office. See the ARV for proper translations. If possible, it might be well to drop the word “ordain” altogether in this latter sense because of its sacerdotal associations, but it is hard to fight usage. Perhaps it is better to accept the English word and insist on its proper interpretation and use in connection with the Biblical doctrine.
2. The New Testament does reveal the use of a solemn ceremony, however, in connection with the induction of men into the church offices and services. Compare the following:
Acts 6:6 - “Prayed...laid their hands on them”
Acts 13:3 - “fasted and prayed, and laid hands”
1 Tim. 4:14 - “laying on of the hands of the presbytery”
1 Tim. 5:22 - “Lay hands suddenly (hastily) on no man”
3. The elements of this “ordination” ceremony are as follows: a. The imposition of hands. b. Prayer. c. Fasting (sometimes). NOTE: Undoubtedly in such ceremonies it is appropriate to read the Biblical qualifications and charges, require pledges of faith in public vows. But the time to ascertain fitness is when electing, not at the ordination. Compare marriage vows - trustworthiness determined beforehand.

4. The Ordination Ceremony should be in charge of the Elders, as in other similar functions of the Church. See 1 Tim. 4:14 - “laying on of the hands of the presbytery”.
 - a. It should be remembered that the elders here are only acting in their representative capacity for the church. They are not a self-perpetuating succession.
 - b. A church wholly isolated and without any elders could ordain its own elders. This might happen very rarely. But the church is never dependent on any clerical order or body.
 - c. A local church having but one elder, or none, should whenever possible invite elders from other churches to assist. See Acts 6:6 where the Apostles acted in the capacity of elders in conducting the ordination for the church.
5. The Meaning of the Ordination Ceremony.
 - a. Negatively, it does not confer miraculously any spiritual authority, gifts or grace. See 1 Cor. 12:11,18 with context.
 - b. Positively, ordination is simply the church’s recognition of spiritual fitness in its chosen officers, and their public induction into office, with prayer for them. See Acts 6:3-6 where the men chosen were full of wisdom and the Holy Spirit before ordination, not by virtue of it. NOTE: Timothy’s “gift” was given him by prophecy Grk. *dia* with Genitive, cf. Eph. 4:8,11). The “laying on of hands” was not even the channel or instrument of this grace, but only an attendant circumstance (Grk. *meta*. so Exp. Grk. New Testament. Also Winer-Moulton notes that instrument is never expressed by *meta* in good prose).
6. The Ordination Ceremony not confined to induction of Elders, but also used for Deacons and any others called into any important special service of the Church. See Acts 6:1-6 for deacons, and Acts 13:1-3 for missionaries. Thus the same man might conceivably be “ordained” several times: As a deacon, as an elder, and as a missionary.

VIII. DIGNITY, RESPONSIBILITY, AND REWARDS OF THE ELDERSHIP

1. Its High Dignity. Our Lord was called a “bishop” (1 Pet. 2:25). Peter was named a “fellow-elder” (1 Pet. 5:1 ARV). John was an “elder” (2 Jn. 2). Furthermore, the Church exhorted to recognize the dignity of this office. See 1 Thess. 5:12-13, Heb. 13:7, 17, 24 Gal 6:6 with 7 in Grk. The man who really qualifies for this high office and discharges its obligations deserves such respect. If he does not, he has no right to the office.
2. Its Solemn Responsibility. The elder is “the steward of God” (Tit. 1:7). See also 1 Cor. 4:1-2. Men sometimes seek the dignity of the office without understanding or desiring to share its responsibilities.
3. Its Rich Reward. Increased authority (Lk. 12:43-44) and an eternal crown of glory (1Pet. 5:1-4). This crown is not for all Christians, but will be the special reward of the elder who has faithfully discharged his obligations.

B. THE OFFICE OF THE DEACON

1. ORIGIN OF THE OFFICE.

1. Greek term is “diakonos”. Meaning “one who serves”. Derivation uncertain, but one suggests “to raise a dust by Hastening” (cf. Thayer).
2. Usage in the New Testament (A.V.) Rendered “minister” 20 times (Eph. 3:7), “servant” 7 times (Matt. 23:11, Jn. 2:5), “deacon 3 times (Phil. 1:1, 1 Tim. 3:8. 12).
3. Thus originally used of service in general, the term came to be applied to a special office of service in the church. cf. usage above. This is a very common development in the usage of words. See “represent” and “representative”.
4. Whether the office originated with the appointment of the Seven is disputed. The Seven are not called “diakonia”, but three times a form of the word is found in Acts 6:1-6. (See Grk. for “ministration”, “serve”, “ministry”). Certainly the idea is present out of which the office finally arose.

II QUALIFICATIONS OF THE DEACON. (1 Tim. 3:

1. Character (8). “Grave” – “not “double-tongued” - “not given to much wine” - “not greedy of filthy lucre” (cf. popular opinion of the deacon in money matters, and also his duty to handle funds for poor).
2. Faith (9). “Holding the mystery of the faith in a pure conscience”. The deacon does not need the gift of teaching, but he must know the faith and hold it sincerely without reservations.
3. Family Relations (12). “Husband of one wife” - same as the elder. “Ruling their children and their own houses well”.
4. Reputation (Acts 6:3). “Of honest (good) report”.
5. Judgment (3). “Full of wisdom” - not knowledge necessarily. Not same thing.
6. Spirituality (3). “Full of the Spirit” - handling poor funds and serving tables requires more than mere business or worldly wisdom.
7. Sex. Women are eligible for this office (1 Tim. 3:11 ARV - “women”, not “wives”). Note their special qualifications (“not slanderers” - since their work is often in visitation, the office has no place for gossipers).

III. DUTIES OF THE DEACON

1. Specifically, the administration of the church’s help to its own poor. For the original occasion see Acts 6:1-6. The language of 1 Tim. 3:8 suggests the handling of funds. See also the Grk. of Rom. 16:1-2
2. Generally, any service in the church which would relieve the elders of burdens tending to interfere with their spiritual ministry. See Acts 6:2,4, which however does not suggest that such work is

beneath the dignity of the elder, but only that business affairs should not interfere with their ministry of the Word and prayer. Compare also the meaning of the Greek word originally - one who serves in any capacity. Thus the deacons of both sexes should be the helpers and assistants of the elder who serves as pastor and teacher. They should stand behind him, relieve him of burdens. Happy the church with such a group of men and women.

IV. ELECTION, NUMBERS, TERM, ORDINATION.

1. Select those who have been “proved” (1 Tim. 3:10). This injunction could be carried out either by careful investigation before election, or a period of probation.
2. Formal election by the Church (Acts 6:1-6).
3. The number was plural in early church (Phil. 1:1, 1 Tim. 3:8). The action of the Church in Acts 6:1-6 suggested the number “seven”, but there was no set rule.
4. The term of office is not specified. Here the student should read again what was said under the discussion of Elders as term. Since deacons do not as a rule move about from church to church, it has been the custom today often to elect the deacon for an indefinite term or for life. But there is no more reason for a local church to elect a deacon for life than to elect an elder as pastor for life. The most sensible method is to elect for a definite term. Thus the church can clear the office of inactive or unworthy incumbents. Otherwise the church must proceed to impeach, which is unpleasant work, or to wait for death. Election for a definite term would also stimulate to better service. The very name of the office means to serve. When there is no service, there should be no office.
5. Ordination should be conducted by the elders for the Church. On this point the student should review the ordination of Elders.

V. DIGNITY AND REWARDS OF THE DEACONATE

1. Its Unusual Dignity. This office has unfortunately been made the occasion of worldly jest and ridicule. But the very usage of the Greek term chosen to designate it invests the office with peculiar honor. The Apostles were called by this term (2 Cor. 3:6 Grk.). The same term is used of angelic service (Matt. 4:8-11 Grk). It is also used of our Lord’s ministry (Matt. 20:28 Grk). Such a usage sheds the very glory of Christ upon the most trivial or lowly tasks assigned to the deacon.
2. Its Special Rewards (1 Tim. 3:13). (a) Objectively, the deacons who serve well “gain to themselves a good degree”. This does not refer to a higher ministerial office. According to Alford it means “a good standing place”; doubtless now in the Church, and finally before the “bema-seat” of Christ (Rom. 4:10). (b) There is also a subjective reward - “great boldness in the faith”, that is, an inward feeling of assurance which comes from the consciousness of work well done. But note the boldness is in the faith, not in self.

C. RELATION OF CHURCH OFFICES TO SPIRITUAL GIFTS

1. Spiritual fitness for the church offices is provided for by the bestowal of Spiritual Gifts.
 - a. The Elder must be qualified to Rule, to Teach, and act as a Pastor. For the necessary gifts see 1 Cor. 12:28 and Eph. 4:11.
 - b. The Deacon must be qualified for various types of assistant service. See the gift of “helps” in 1 Cor. 12:28 Greek.
 - c. On the entire point see also Rom. 12:6-8 and 1 Pet. 4:10-11.
2. The Church cannot produce these spiritual gifts in its officers by any process of education or act of ordination. They are bestowed directly by the Holy Spirit according to His own sovereign choice and will. See 1 Cor. 12:11. 18, 28.
3. However, education of the right kind may bring to light the possession of such gifts and develop their more efficient and complete exercise. See 1 Tim. 4:14- “Neglect not the gift”; and 2 Tim. 1:6- “Stir up the gift”. Timothy had the gift, but needed the instruction and exhortation which Paul gave him in these Epistles. Ministerial education must be centered in the Written Word of God.
4. The Church should elect to its Offices those who manifest the possession of the necessary Spiritual Gifts.
 - a. See the case of Phillip, an Evangelist by gift, who is elected to the Office of the Deacon (Acts 21:8, Acts 6:1-6).
 - b. See also 1 Tim. 5:17 where we find men elected to the eldership who possessed the Gifts of “government” and teaching.
 - c. Here we find an added argument against the habit of hasty ordination. This matter should be delayed until the Church is sure that the candidate manifests the necessary Spiritual Gifts. Otherwise the Church and its work must suffer with an accumulation of officers with no spiritual fitness for their peculiar tasks.

VI. DISCIPLINE IN THE CHURCH

Note: (There is a change here from the preceding notation. This main point is to be treated as coordinate with V, The OFFICES OF THE CHURCH.)

1. DISCIPLINE A SOLEMN DUTY

- a. See Matt. 18:15-18, 1 Cor. 5:1-13, 6:1-11, 2 Cor. 2:5-7, 7:8-12, 2 Thess. 3:6-15, 1 Tim. 5:19-24 for importance of Discipline.

This is not something which the Church may do or not do as it feels. The obligation of Discipline is as definitely commanded as the Lord’s Supper. Churches neglect it become they follow the line of least resistance. Thus in trying to get away from trouble they always get into worse trouble by this neglect.

2. DISCIPLINARY OFFENCES

- a. Difficulties between numbers. Matt 18:15-17, 1 Cor, 6:5-6
- b. Disorderly Conduct. 2 Thess. 3:6-14
- c. Gross Sins. 1 Cor. 5:11-13. Here we have sins of sex, money, religion, speech and appetite. Note that fornication and covetousness are put together.

3. DISCIPLINARY PENALTIES

- a. Private admonition. 2 Thess. 3:15; 1 Thess. 5:14
- b. Public censure. 1 Tim. 5:20. This applies especially to the elder, but can not be restricted to him. Nothing said about the nature of the sin thus dealt with. Probably any sin inconsistent with the Christian profession which is known to the Church and public.
- c. Social ostracism. 2 Thess. 3:6,14, 1 Cor. 5:11. This does not necessarily involve excommunication. It means the withdrawal from the offender the ordinary forms of social fellowship. See the words “eating” and “company”. It does not involve total ostracism, however. cf. verse 15 of 2 Thess. 3. Such treatment would be a powerful instrument if used in the right spirit.
- d. Church excommunication. 1 Cor. 5:1-13. This means complete removal from the roll of church membership. Commentators are not agreed as to the precise meaning of verse 5, but there is nothing ambiguous about verse 13. The wicked person is to be put away from the midst of the church.

4. DISCIPLINARY PROCEDURE

- a. Thorough investigation and clear proof. 1 Cor. 5:11. 1 Tim. 5:19.
- b. Solemn action by the whole Church. 1 Cor. 5:4-5 – “Ye being gathered together”; 2 Cor. 2:6 – “punishment...inflicted by the many” ARV.
- c. Restoration to fellowship on evidence of genuine repentance. 2 Cor. 2:6-8.

5. DISCIPLINARY PURPOSES

- a. For the honor of Christ: 1 Cor. 6:15
- b. For the protection of the Church. 1 Cor. 5:6 “a little leaven”
- c. For the good of the sinning member. 2 Thess. 3:14-15 “that he may be ashamed”; 1 Cor. 5:5 “that the spirit may be saved”, Severe action unpleasant as it may be, often brings men to their senses.

NOTE: How should the Church deal with those who cease attending services and show no interest? In such cases no discipline is necessary. When people leave the Church and show no response to genuine efforts to bring them back, the Church need not other to put them out. They are already out. All the Church needs to do is remove their names from the roll so as to make the roll conform with the facts. The churches should have definite Biblical standards on this point written into their by-laws before the need arises, and thus keep their rolls cleared by action each year.

NOTE: What part should the pastor take in cases of discipline? Unless absolutely necessary he should act only as a presiding officer. It is best for him not to take a partisan position unless the situation demands its. When he finds a case requiring disciplinary action, let him inform his officers of the facts and let them investigate and bring the charges. Thus the pastor preserves himself from the role of prosecutor.

NOTE: Can these Biblical rules be applied successfully today? They can in any church which knows and believes the Word of God. In churches not well taught, the pastor had better put on a campaign on doctrinal teaching being attempting to introduce discipline. He should remember that the Church must do the work. He cannot do these things himself. It is for him to teach the church what to do and lead.

NOTE: How to teach these matters. The pastor should not wait for the occasion to arise. Neither should he begin his teaching ministry with this matter or people suspect an ulterior motive. Let him preach a series of sermons or studies on the general subject of the CHURCH, and

this particular doctrine can be taught naturally as it is a part of the whole doctrine. Or give a series of studies on the Corinthian Epistles.

VII. RELATION OF LOCAL CHURCHES TO ONE ANOTHER.

Introduction:

1. Congregational Government is always exposed to two opposite tendencies:
 - a. Toward extreme centralization
 - b. Toward extreme individualism
2. Therefore, generally three distinct types of Congregationalism may be found:
 - a. Theoretical - in name only - abandonment of the central principle.
 - b. Individualistic - Stand in isolation from others.
 - c. Cooperative - This is the Biblical type. See the following notes.

A. EXTREME INDIVIDUALISTIC ATTITUDES AND CONDEMNED BY THE WORD.

1. Within a local Church. (1 Cor. 1:10-13) This is a fine example of divisions based wholly on human leadership. No fundamental doctrinal differences.
2. Toward workers and members of other local churches. (3 Jn. 9-11)
3. Among a group of churches. (James 3:13-17)

NOTE: The great Ideal in Phil. 2:1-5.

B. MANY COOPERATIVE TIES ROUND TOGETHER THE EARLY LOCAL CHURCHES.

1. Unity in Doctrine (1 Cor. 4:17, Eph. 4:5, Col. 4:16).
2. Common Practices (1 Cor. 7:17, 11:16, 14:34, 16:1-2).
3. Association in projects of work (2 Cor. 8:1-11).
4. Reception of each other's members and workers (Acts 18:27-28, 3 John 5-8).
5. Fraternal Communications (1 Cor. 16:19a, 16:16).
6. Cooperation in Discipline (2 John 9-11)
7. Appointment of workers and representatives (2 Cor. 8:18-19 "chosen of the churches").
Grk. "cheirotoneo" is to vote by raising the hand. This done by the churches)
8. Support of missionaries (2 Cor. 11:9 with Phil. 4:15).
9. Seeking and receiving counsel (Acts 15). When a church cannot settle its own problems, it ought to call in the counsel of others. This is not a denial but an assertion of congregational rights.
10. Such associations (above) were regarded as both voluntary and obligatory. See
Rom. 15:26-27 "It hath pleased them" - "And their debtors they are".

C. BIBLICAL EXAMPLES OF COOPERATION AND ASSOCIATION

In representative conferences (Acts 16). See verses 2-6 for representatives of each church. This first conference arose out of a actual problem. Can be no united work and testimony with problems. The blessing of God was upon this conference. A. They solved the problem. B. Formulated a policy. C. Applied the policy in the various churches (Acts 16:4). D. The result was good (16:5).

Thus the great principle was laid down early in the history of the church: Mutual problems must be worked out together by the conference method.

1. In Geographical Associations (Gal. 1:22, 1:2, 2 Cor. 8:1, Rom. 15:16, 1 Cor. 16:19).
These groups were evidently formed according to the Roman political and geographical divisions. Cf. the church today. Such associations or conferences are obviously more workable if not too large and unwieldy. If too large the principle of congregational government easily becomes submerged in the effort to cooperate in too wide a territory or with too many churches.

CONCLUSION: IS THERE ANY JUSTIFICATION FOR THE DENOMINATIONAL SCHEME?

1. Factors in the rise of denominations.
 - a. Locality - Geographical, National, Language, Culture, Political.
 - b. Practice - Worship, organization, and work.
 - c. Doctrine - rise of error, omissions of truth, matters of emphasis.
2. Liabilities of denominationalism.
 - a. Unnecessary duplication.
 - b. Wasteful competition.
 - c. Misleading example to world.
3. Values of Denominationalism.
 - a. Wholesome competition - keeps pastors and churches on their toes.
 - b. Practical efficiency - an organization can get too large for efficiency.
 - c. Insures religious freedom without anarchy.
 - d. Witnesses to the Christian passion to know and follow God's will. Better have division than indifference to the truth.
4. Present Day tendencies: In general we are shifting from a state of external division with a large measure of internal unity to a state of external union with grave internal division. To borrow a geological figure, the cleavages yesterday were vertical. Today they are becoming horizontal, running alike through all the denominations. Some immediate possibilities are as follows:
 - a. New set of denominational splits
 - b. Inter-church association of the dissatisfied and seceders
 - c. Secession of congregations to become independent units
 - d. New alignment of membership affiliation

NOTE: In the present situation, considering inroads of liberalism and its control of many denominations, many churches are genuinely perplexed as to their proper course. The answer is that no one set rule can be laid down which will cover every individual case. There should be much prayer and careful thought before taking any final action. At present (1940) it seems increasingly clear that the highest Christian testimony is being borne by individual pastors and congregations, both inside and outside the denominations. Another thing is becoming clearer than it was once, namely, that in any new alliances which may be formed, the only protection for future is found in New Testament congregational government, which leaves the local church supreme in its own affairs and possessions.

VIII. THE “WORSHIP” OF THE CHURCH

INTRODUCTION: We hesitate to use word “worship” here. True worship is an attitude of the spirit in the adoration of God, dependent upon neither time, place of ceremony (Jn. 4:24). But in common usage the term has come to mean those various acts performed by the church in its assemblies, and therefore by accommodation it is so used here. We should understand, therefore, that none of the “acts” to be discussed are to be regarded as “worship” in its ultimate sense. These may be, however, acts through which the spirit may truly worship God. In fact, without such an inward attitude all these external acts become worthless forms. There may be some justification for saying, “Let us worship God in spirit, if we are careful not to think of the act in itself as worship.

1. Meeting of the Church

- a. Meeting together of the members was a prominent characteristic of Christianity from the first (Acts 2:1, 2:46, 4:23, etc.)
- b. This passion of meetings caused both much wonder and misunderstanding among the pagans. (The pagan worshipper could worship by himself in the temple)
- c. To forsake the assembling together was a very serious matter in the early churches (Heb. 10:25).
- d. The final goal of the Church is a great and permanent Assembly (Compare 1 Thess. 4:17, also 2 Thess. 2:1 with Heb. 10:25 in Greek).

2. Places of Meeting

- a. The Jewish Temple (Acts 2:46)
- b. Synagogue Buildings (Jas. 2:2 ?)
- c. Public buildings (Acts 19:8-19, 20:20)
- d. Private Homes (Acts 20:8, 12:12, 1 Cor. 16:19)
- e. Church Buildings (a much later development)

3. Times of Meeting

- a. Daily (Acts 2:46)
- b. Weekly (Acts 20:7, 1 Cor. 16: ?)
- c. Special Times (Acts 12:5 with 12)

NOTE: First day of the week to have been the regular time of meeting.

The first daily meetings were for the purpose of bearing witness in a Great evangelistic meeting.

4. Types of Meetings

- a. Public (1 Cor. 14) Time not stated,
- b. Private (1 Cor. 11) In the evening (Acts 20:7-8)

5. Purposes of Meetings

- a. The private meeting was to keep the Lord’s Supper which does not seem to contemplate the presence of any outsiders. Secrecy aroused pagan accusations. The Didache commands privacy. Its institution was private.

- b. The public meeting was for the edification of believers and also for the winning of unbelievers (1 Cor. 14:23-26).
6. Nature of the Public Meeting - Note the various elements:
- a. Reading (1 Tim. 4:13) (Col. 4:16, Rev. 1:3)
 - b. Discourses (Acts 20:7, 1 Tim. 4:11-16, 2 Tim. 4:2-5 cf. our sermon)
 - c. Praise (1 Cor. 14:26-32) cf. our prayer-meetings
 - d. Singing (Acts 16:25, Mk. 14:26, 1 Cor. 14:15,26, Eph. 5:19, Col. 3:16, Jas. 5:13)
 - e. Prayer (Acts 1:14, 4:23-31, 6:6, 12:12, 1 Cor. 14:14-17, 11:5)
 - f. Offerings (1 Cor. 16:1-2)

No attempt is made here to deal with the Ordinances of the Church. They are discussed fully in a separate course of lectures.

SUBJECT 7 – THE LAST THINGS

Outline of
Subject 7- The Last Things

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

Doctrine of ESCHATOLOGY

Meaning of the term Eschatology:

Eschatos is the Greek adjective meaning last or final.

Logos is the Greek noun meaning discussion or word.

The entire term therefore comes to mean the doctrine of last things. Perhaps an appropriate designation would be -- “Things to Come”

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10. Silver - The Lord's Return
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12. Brown - The Second Advent
13. Seiss - The Last Times
14. Beet - The Last Things
15. Brookes - Israel and the Church
16. Bauman - Light from Bible Prophecy
17. Ross - Our Glorious Hope
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VARIOUS THEORIES OF CHRIST'S SECOND COMING

INTRODUCTION:

1. Material used is mainly in New Testament.
2. Discussion under five heads.
3. Begin with the "Various Theories."

Two general classes

Theories that are Inadequate

Theories that are Wholly False

INADEQUATE THEORIES

1. THE "SPIRITUAL" THEORY: HE CAME IN THE HOLY SPIRIT ON PENTECOST. 1.
Supposed Basis
John 14:1-3, 16-18, 25-26

2. Element of Truth

3. The Mistake

4. Best Answer

Acts 2:32-33

Acts 3:19-20

II. THE "JUDGMENT" THEORY: HE CAME IN THE DESTRUCTION OF JERUSALEM.

1. Supposed Basis.

Matt. 24:1-3
Matt. 24:29-30
Matt. 16:28

2. Element of Truth
3. The Mistake
4. Best Answers

Cf. Rev. 22:20 - arg.
Cf. Luke 21:20,24,27

III. THE “CONVERSION” THEORY: HE COMES INTO BELIEVER’S HEART.

1. Supposed Basis
John 14:21,23
Rev. 3:20

2. Element of Truth

- 3 The Mistake

4. Best Answer
Col. 1:27 with 3:3-4
Phil. 3:20-21

IV. THE “DEATH” THEORY: HE COMES TO GET US WHEN WE DIE.

1. Supposed Basis
Psa. 23:5
Jn. 14:1-3

2. Element of Truth

3. The Mistake

4. Best Answer

I Thess. 4:13-17

V. THE “POST-MILLENNIAL” THEORY: PERSONAL COMING AFTER THE MILLENNIUM

1. Supposed Basis - Cf. Brown on “Second Advent”

- a. Idea of a General Resurrection and Judgment of Saved and Unserved.
John 5:28-29
Matt. 16:27
Matt. 25:31,46
- b. Association of Second Coming with ushering in of Final State.
II Peter 3:3-13
- c. Gradual victory of Gospel.
Matt. 13:33

2. Element of Truth

3. The Mistake

4. Best Answer

Rev. 19:11- Cf. Alford

Counsel to “watch” is made meaningless.

VI. THE “A-MILLENNIAL” THEORY: THERE WILL BE NO MILLENNIUM, BUT GOOD AND EVIL WILL DEVELOP SIDE BY SIDE UNTIL THE END WHEN CHRIST WILL COME LITERALLY AND VISIBLY TO WIND UP HUMAN AFFAIRS AND USHER IN THE ETERNAL STATE.

1. Supposed Basis

Matt. 13:36-43

2. Element of Truth

3. The Mistake

4. Best Answer

Doctrine of the Kingdom
Unphilosophical

Note: Strong’s view:

B. FALSE THEORIES

I. THE SHAILER MATTHEWS THEORY: HE NEVER WENT AWAY.

1. Basis
2. Useless to quote Scripture

II. THE RUSSELITE THEORY: HE CAME SECRETLY IN 1874.

1. Basis:
Chronological schemes of late Pastor Russell (not original).
Denial of physical resurrection of Christ.
2. Best Answer
Matt. 24:21-27

III. THE THEOSOPHICAL THEORY: SEE CHRISTIAN SCIENCE, ETC.

(1) Basis

Turn Christ into an “idea” or esoteric wisdom.

Christian Science identified with this “idea”!

CONCLUSION

1. Why so much perversion?
2. See II John 7 ARV.

THE BIBLICAL DOCTRINE OF CHRIST’S SECOND COMING

INTRODUCTION:

1. Central Theme of Bible is the Coming of God’s Messiah.
Gen. 3:15
Rev. 22:30
(2) Entire Bible can be divided in relation to this Theme.
Old Testament:
Four Gospels:
Epistles and Revelation:
(3) The Revelation of Messiah’s Coming is not mechanical, but dynamic and progressive:

A revelation in which the different elements are related, not in any external manner, but as the parts of a growing plant are related.

Mark 4:26-28

4. Doctrine of our Lord's Coming into the world unfolds like a growing plant, which at every stage of the revelation contains the germ of the yet unrevealed.

- a. In Old Testament the promise of a coming.
- b. In Gospels this coming unfolds into two comings.
- c. In Gospels the first coming unfolds into a series of events.
- d. In Epistles the Second Coming unfolds into two main phases.
- e. In the Book of Revelation each of the two phases unfolds into a series of events.

Cf. Chart

SECOND COMING IN THE OLD TESTAMENT.

1. Old Testament reveals many details about the coming of Messiah, but nowhere in so many words declares that He will come twice.

- for example:

Gen. 3:15	Cf. Matt. 1:1
Gen. 12:1-3	” 1:3
Gen. 49:10	” 1:5
Isa. 11:1-5	” 1:6
II Sam. 7:12-13	” 1:7
Mic. 5:2	” 2:1
Isa. 7:14	” 1:18-23

2. However, within this growing content of Messianic prophecy, we find two apparently conflicting lines of prediction:

(1) Messiah as a great, powerful, glorious, reigning King.

Isa. 9:6-7	Jer. 23:5-8
Isa. 11:1-5	Dan. 7:13-14
Isa. 40:9-10	Mal. 3:1-2

(2) Messiah as a lowly, rejected, suffering, dying figure.

Psa. 22:1,14-18

Zech. 13:7

Isa. 53:2-9

Dan. 9:26

(3) To the Old Testament Jew these two lines of prophecy raised a very serious problem of interpretation.

(1) To the prophets themselves:

I Pet. 1:10-11

(2) To the Jewish Rabbis:

one group - Acts 8:32-34

others -

central difficulty: John 12:34

4. The true explanation became clear only after His first coming, and in the light of His own teaching:

(1) By His first coming He fulfilled prophecies of rejection and suffering.

Luke 24:20-27

(2) He promises to fulfill prophecies of power and glory in a Second coming.

Matt. 24:30

5. After the first coming, we can go to the Old Testament and identify those passages which refer to the Second Coming:

(1) The Rule:

(2) The Ratio:

(3) The Argument:

(4) The Modern Blunder:

6. Why were these two lines of Old Testament prophecy woven together so closely that not even the prophets could distinguish the time element in the two comings?

(1) The Nature of Biblical Prophecy:

See “Daniel’s Prophecy of the Seventy Weeks” (McClain) p.29-40

Especially quotation from Litzsch - p. 36.

(2) From standpoint of human contingency, the second coming might have followed the

first almost immediately.

Cf. Acts 1:6-7 with 3:19-20

- (3) Omission of the time element has made the second coming a moment by moment contingency.

SECOND COMING IN THE NEW TESTAMENT.

Introduction:

1. Exact terms “Second Coming” not found in New Testament.

Cf. Hastings’ Bible Dictionary.

2. But the New Testament is full of the idea.

Cf. Synonymous expressions:

John 14:3

Heb. 9:28

3. It has been suggested that Christ spoke of various comings.

Some truth in this statement:

John 14:18-19

John 14:23

Rev. 2:5

4. But these “Comings” are never confused with that grand and final eschatological event which we name in Theology “The Second Coming”.

- this described by a technical Greek term.

- we shall examine this and other terms.

1. THE GREEK TERMS USED

1. ho erchomenos ()

(1) Meaning - “The one who is coming”

(2) Usage - a title of Messiah - “The Coming One”

Matt. 11:3

” 21:9 with Psa. 118:26 (Septuagint)

the Second Coming only once

Heb. 10:37 - adapted from Hab. 2:3 (Septuagint - *erchomenos*)

the Godhead

Rev. 1:4,8; 4:8

” 11:17 - rejected by six editors - remarkable omission - why?

” 16:5 - does not occur where might expect it.

2. Erchomai ()

(1) Meaning: “to come from one place to another” (Thayer)
i.e. - the act of coming

(2) Usage: often of the Second Coming (translated “come”)

Matt. 10:23; 16:27-28; 21:40; 24:30, 42,44,46; 25:19,31; 26:64

Mark 8:38; 9:1; 12:9; 13:26,35,36; 14:62

Luke 9:26; 12:36,37,38,39,40,43; 18:8; 19:13; 20:16; 21:27; 23:42

John 14:3,28 I Cor. 4:5; 11:26; II Thess. 1:10 II John 7 ARV

Jude 14; Rev. 1:7; 3:11; 16:15; 22:7,12,17,20

3. Katabaino ()

(1) Meaning - “to come down”, “to descend”
the direction of the act of coming

(2) Usage -

the first coming - John 6:38

the second coming - I Thess. 4:16

4. heko ()

(1) Meaning - “to have arrived”
the result of the act of coming

(2) Usage:

the first coming - John 8:42 ARV

the second coming - Matt. 24:50; 24:14; Luke 12:46; Rom. 11:26

Rev. 2:25; 3:3

5. Parousia ()

(1) Meaning: the “presence” of the one coming.
not merely the act or arrival, but the total situation.

(2) Usage:

In Archaeology - to denote arrival and presence of a ruler
- at some certain place (Deissman)

Of Paul - Phil. 2:12 and II Cor. 10:10

Of Antichrist - II Thess. 2:9

Of Second Coming - Matt. 24:3,27,37,39; I Cor. 15:23; I Thess. 2:19, 3:13;
4:15; 5:23, II Thess. 2:1; Jas. 5:7-8; II Peter 3:4;
I John 2:28

for illustration see II Peter 1:16

6. Apocalypse ()

(1) Meaning: apo - “away” plus Kalupto - to hide or veil Unveil
describes one detail of the parousia - He will be unveiled.

(2) Usage:

of the Antichrist - II Thess. 2:3 “revealed”

of the Second Coming - “appearing” in I Pet. 1:7

“Revelation” in Luke 17:30; I Cor. 1:7; II Thess. 1:7; I Pet. 1:13;
4:13 Cf. Rev. 1:1

7. Phaneroo ()

(1) Meaning: To make visible what has been not known or seen.

(2) Usage:

of things hidden - Luke 8:17

of first coming - I John 3:5

of Resurrection appearance - John 21:1

of Second coming - “appear” in Col. 3:4; I Pet. 5:4; I John 2:28

for fine illustration – I John 3:2

8. Epiphaino ()

(1) Meaning: phaino - “to bring to light” plus Epi - “full” - full visibility.

(2) Usage:

of first coming - Luke : 79; II Tim. 1:10

of second coming: “Brightness” in II Thess. 2:8

“Appearing” in I Tim. 6:14; II Tim. 4:1; 4:8; Tit. 2:13

9. Horao ()

(1) Meaning: to see with the eyes.

(2) Usage:

of first coming - “seen” in John 6:36

of Resurrection appearance - “appeared” in Luke 24:34

of second coming – “appear” in Heb. 9:

II. THE GENERAL NATURE OF THE SECOND COMING

Here we view it as one great event. Details and distinctions will be discussed later

1. Christ will come in PERSON.

I Thess. 4:16 ‘The Lord Himself.’

2. Christ will come LITERALLY and VISIBLY.

Acts 1:11 cf. the Greek

I John 3:2

Rev. 1:7

3. Christ will come in GLORY.

Matt. 16:17

Matt. 25:31

Matt. 24:30

What is this “Glory”? Matt. 17:2, Mark 9:3, Luke 5:29 with 32

4. Christ will come in POWER.

Matt. 24:30

5. Christ will come ATTENDED BY ANGELS.

Matt. 25:31 cf. Rev. 5:11

Why so many angels?

Matt. 13:41-43

6. Christ will come “QUICKLY”.

Rev. 22:7,12,20 Greek - “tachy”

Illus. - Matt. 28:7,8

7. Christ will come UNEXPECTEDLY.

Matt. 24:50

Luke 21:34-35

To whom will His coming be unexpected?

Luke 21:35

Matt. 24:48

I Thess. 5:1-5

8. The Second Coming will be a highly complex event, having two main phases, covering a period of time, and including a whole series of related events. (Memorize this)

1. Its complexity:

2. Its two main phases:

I Thess. 4:15-18

I Thess. 3:13

II Thess. 2:1,8

Titus 2:13

3. Its related events: (to be discussed later)

III. THE TIME OF THE SECOND COMING.

(1) The time not revealed.

Mark 13:32

Acts 1:6

(2) The time always imminent.

Definition:

Mark 13:33-37

Luke 12:35-46

cf. Phil. 3:20; Heb. 9:28; Titus 2:13; I Thess. 5:6

Argument:

Objection:

(3) The time in relation to the Millennium:

Rev. 19:11-16 with 20:1-6

Cf. Matt. 13:41-43

Cf. all Old Testament prophecy:

Cf. Alford on Rev. 20

Contrast Post-Millennium and its implications

(4) If the time seems long, Bible reveals the reason.

James 5:5-7

II Peter 3:8-9, 15

THE SECOND COMING AND THE CHURCH

A. THE RAPTURE OF THE CHURCH.

I Thess. 4:13-18; I Cor. 15:50-57; John 14:1-3; Rom 8:23, 13:11; Phil. 3:20-21;

I Thess. 1:10; 5:1-9; II Thess. 2:1

1. Rapture referred to by various terms.

II Thess. 2:1

Romans 8:23

Romans 13:11; I Peter 1:5

Phil. 3:14

2. Rapture attended by four remarkable circumstances: I Thess. 4:13-18

(1)

(2)

(3)

(4)

Some problems:

3. Rapture consists of three great acts of Divine Omnipotence:

I Thess. 4:16

I Cor. 15:52

I Thess. 4:17

Notes:

4. Rapture of the Church will include every true believer in the body of Christ.

I Thess. 4:18; 5:5; I Cor. 15:51

5. Rapture is the first of events ushered in by Second Coming.

Conclusion:

- a. Rapture - a mystery - I Cor. 15:51-52
- b. Foreshadowed in Old Testament
- c. Wrong Theories:
 - i.as to time:
 - ii.as to persons involved:
- d. Problem: Are Old Testament saints included?
Dan. 12:1-2

B. THE HOME OF THE CHURCH

- 1. At the Rapture the Church will be taken to the Father's House
John 14:1-3
- 2. This "House" is located in Heaven.
II Chron. 6:30
Cf. Rev. 4:4; 13:6 A.R.V. 19:1 with 6-7
- 3. Within this "House" Christ is preparing a place for the Church.
John 14:1-3
Cf. Heb. 11:13-16
- 4. This prepared place is called our "City-House"

Phil. 3:20
- 5. This heavenly city will be the church's dwelling during the Millennial Kingdom.
Cf. "Kingdom of the heavens" -- rule of the heavens
We shall reign with Christ "over" the earth
Cf. Rev. 5:10 (epi with genitive-government-so Green)
But in heaven is our Home. Distance no problem.
- 6. This Heavenly Home will change its location at the close of the Millennial Kingdom.
Rev. 21:1-3, 10
Rev. 21:24-25

C. THE EXAMINATION OF THE CHURCH

Will treat under subject of Judgment

- (1) Passages connecting this with the Second Coming.

Matt. 16:27; Rev. 22:12; II Tim. 4:7-8; James 5:8-9; I Pet. 1:4; I Jn. 2:28;

I Cor. 3:10-15 with 4:1-5

(2) Supplementary passages.

Matt. 6:2,5,16; 10:41-42; 19:27-20:16; Luke 12:8; 17:10; 19:11-27;
John 4:33-38; 15:16; I Cor. 2:9-10; 4:8; 9:24-27; II Cor. 5:10; 9:6;
Gal. 6:9-10; Phil. 3:14; 4:1; I Thess. 2:19; II Tim. 2:5,11-12; Jas. 1:12;
I Pet. 1:7,13,17; II John 8; Rev. 2:10; 5:10; 20:4-6; 22:5

D. THE PERFECTION OF THE CHURCH.

1. Our Lord is now engaged in the ministry of sanctifying and perfecting His church.
for references and discussion, see my lectures on “Present Sanctification”

Eph. 5:26

2. The completion of this ministry is placed at the second coming of Christ.

I Thess. 5:23 A.R.V. - Greek “parousia”

3. More specifically, its completion is connected with the latter or revelatory phase of the Second Coming.

I Thess. 3:13

Phil. 1:6

4. The nature of this work will be to “establish” finally the holiness of Christian character.

I Thess. 3:13

I Cor. 1:7-8

5. The means by which this work will be brought to completion will be our appearance and examination at the Bema-seat of Christ.

Rom. 14:10-13

I John 2:28

John 3:2

6. The purpose of the this work is to prepare fully the church for her presentation as the Bride of Christ.

Eph. 5:26-27

Rev. 19:7-8

E. THE MARRIAGE OF THE CHURCH

1. Strictly speaking, the church is not yet the Bride, but a “Virgin” “espoused” to Christ.

“Pride” is a woman “newly married, or about to be married” (Funk)

II Cor. 11:2

Edersheim: “From the moment of betrothal both parties were regarded, and treated in law (as to inheritance, adultery, etc.) as if they had actually been married, except as regarded their living together.” (Vol. I p. 354)

2. The marriage of the Lamb and His Church will take place just before the manifestation (epiphaneia) of His coming.

Rev. 19:6-7 Cf. Rev. 19:1 and 11-14 for place and time.

3. This Marriage will be a two-fold event.

(1) Cf. Marriage customs of Christ’s day (Peters Theocratic Kingdom III, 301)

First - a ceremony and feast at home of bride’s father.

Later - a procession to the bridegroom’s house where a second feast is held.

(2) This view explains a serious problem of interpretation.

Luke 12:36

Matt. 25:10

4. Several companies of the saved will be present at this marriage.

(2) The Bride - Both Jews and Gentiles - I Cor. 12:13

(3) Friends of the Bridegroom - O.T. Saints - Jn. 3:28-29; Matt. 9-15

(4) Virgin Attendants - 144,000 - Matt. 25:1-10; Rev. 14:1-4 with 7:1-4

(5) Bidden Guests - Matt. 22:1-10, cf. Rev. 7:9-17

5. The Marriage of the Church is full of precious meaning.

(1) Personal union with Christ forever. John 17:24; 14:3

(2) Intimate vision of His glory. John 17:24

(3) Eternal participation in His Name, Glory, Throne, Inheritance.

Rev. 22:4; 3:21 with 22:5; Col. 3:4; Rom. 8:17

6. The Church has received a symbol which speaks of the coming marriage.

Rev. 19:9 with I Cor. 11:20

F. THE MANIFESTATION OF THE CHURCH.

1. The world at present cannot identify and appraise the true “children of God.”

I John 3:1

2. The manifestation of the members of the church will take place at the Second Coming of Christ.

Col. 3:4

3. This manifestation “in glory” will include a four-fold Revelation.

- | | |
|-------------------------------------|---|
| (1) Rev. of Identity - I Jn. 3:1 | (3) Rev. of Character - Rev. 19:14 with 8 |
| (2) Rev. of Appearance - I Jn. 3:2b | (4) Rev. of Work - Rev. 20:6, Jude 14-15 |

4. So important is this manifestation that all creation waits for it.

Rom. 8:19
Rom. 8:20-22

5. This manifestation of the Church will bring glory to Christ.

II Thess. 1:7:10
Cf. John 17:10

6. We should remember that already we are being prepared for the coming day of manifestation.
Col. 1:27-28

7. This coming Day of Manifestation should help us to endure our present disciplinary sufferings.
Rom. 8:18 ff.

8. This hope should lead us to pray for one another and to strive to be counted worthy.
II Thess. 1:10-12

PRACTICAL VALUE OF THE DOCTRINE OF THE SECOND COMING

Introduction

1. We live in a pragmatic age.
2. Eschatology criticized as impractical.
3. Doctrine of Second Coming perhaps most practical truth in Bible.

II Thess. 2:1 -- good text on this point.

I. MOTIVE FOR CHRISTIAN WORSHIP.

Heb. 10:25
I Cor. 11:26
Mark 13:33

II. MOTIVE FOR CHRISTIAN HOLINESS.

Col. 3:4-5
Phil. 3:18-21
Titus 2:12-13
I John 3:2-3
II Peter 3:11-12

III. Motive for Christian Duty.

I Thess. 3:12-13
I Cor. 4:4-5
I Cor. 6:1-2
Luke 21:34
I Pet. 1:13
Rev. 22:7
Luke 9:26
Rev. 22:12
II Pet. 3:14

IV. Motive for Christian Ministry.

II Tim. 4:1-3
I Thess. 2:19
Acts. 15:14-17
I Pet. 5:2-4
II Tim. 4:7-8
I Cor. 15:50-58

V. Motive for Christian Endurance.

I John 2:28
Rev. 3:11
I Pet. 1:6-7
Jas. 5:7-8
I Pet. 4:13
John 14:1-3
Phil. 4:5-6

VI. Provides for Christian Consolation.

Luke 21:25-28
Romans 8:22-24
I. Cor. 15:51
I Thess. 4:18

Conclusion:

1. Why does the Church not get more done?
2. Failure to preach second coming makes impossible the fullest development of Christian character and service.
3. What is it about the second coming that makes it such a powerful motive?

THE SECOND COMING AND THE ANTICHRIST

INTRODUCTION:

1. The two extreme attitudes:
2. Reasons for discussing the antichrist:
3. Main passages are in four Books:

I. THE GREEK TERM – antichristos ()

1. Meaning: against Christ.
2. Usage in New Testament: only by John -- five times.
I John 2:18; 2:22; 4:3; 2 John 7
3. The problem in John's references:
Does John deny the coming of a final person in this character?
4. Does "antichrist" mean only "opposer" of Christ?
"Anti can mean substitution or opposition, but both ideas are identical in the word antichristos."
(Robertson, Word Pictures, Vol. VI, Page 215).

Cf. Matt. 24:5,24 -- pseudochristoi

II. OLD TESTAMENT BACKGROUND

In general, find two lines of humanity in Old Testament.

One is good - culminates in the true-Christ.

Other is bad -- culminates in the anti-Christ.

1. In Genesis.

3:15

2. In the Psalms.

1:1-6

10:18 in context

110:1-7 A.R.V.

3. In Isaiah.

The true Messiah appears clearly and sharply in Isaiah.

So also the Anti-Messiah --

4. In Daniel, Chapters 7,8,9,11

Outline of Antichrist reaches highest development until John pens the Book of Revelation.
(Second Coming and Antichrist, Cont.)

Second Coming 18

III. NAMES APPLIED TO ANTICHRIST.

State them in reverse order -- why?

Rev.	13:1	Dan.	8:23
I John	2:18		7:8
2 Thess.	2:8 ARV	Isa.	51:12
2 Thess	2:3		16:4-5
Zech.	11:17		14:4
Dan.	11:36	Psa.	110:6
Dan.	9:26	Gen.	3:15

IV. HIS GREAT PERSONALITY AND GENIUS.

In these respects he will be the most remarkable figure the world has ever seen (save one).

1. He will be different from all other men:

Dan: 7:24 with 7,19,23

2. High intelligence.

Dan. 7:8

Cf. Ezek. 1:18; Rev. 4:6

3. A great orator.

Dan. 7:8 with Rev. 13:5

4. A philosopher of note.

Dan. 8:23

Cf. 2 Chron. 9:1

5. A crafty politician.

Dan. 8:25

6. A strong physical appearance.

Dan. 8:23

Cf. 7:20

7. A military genius.

Rev. 13:4

8. The wonder of the world.

Rev. 13:3-4

Conclusion: Yet beneath this glittering exterior, he is a “Beast” - Rev. 13:1

V. HIS RELIGION AND MORAL CHARACTER

He will be the very incarnation and consummation of human sin, pride, arrogance, rebellion and ambition.

1. A materialistic pantheist in religion.

- “honor a god of forces”

Deification of natural forces and denial of any god apart from them. Enables him to justify worship of self and image on philosophic grounds. Leads finally to enthronement of force in settlement of human affairs.

2. A blasphemer extraordinary.

Rev. 13:1,5,6, Dan. 7:25

Dan. 11:36 “speak marvelous things against the God of gods.”

“marvelous” - Heb. word used of extraordinary acts of God.

What is blasphemy in worst form?

3. The great antinomian.

2 Thess. 2:8 A.R.V. -- “That lawless one” -- ho anomos

cf. v. 3 Margin - “the man of lawlessness”

All sin partakes of this character -- I John 3:4 A.R.V.

Intolerance of discipline and restraint a mark of times.

4. The very incarnation of selfish ambition.

Dan. 11:36,37, “Exalt... magnify himself”

2 Thess. 2:4 “Exalteth himself”

This is basic nature of all sin.

The very antithesis of our Lord.

(a) Attempts to defeat the course of prophecy and change law of God.

Dan. 7:25 - “thinks to change (the) times and (the) laws” A.R.V.

(b) Claims for self honors which belong to God alone.

Dan. 11:36

2 Thess. 2:4

Cf. present tendencies

VI. THE SIX-FOLD ORIGIN OF THE ANTICHRIST.

1. Racial Origin - a Jew
Dan. 11:37
cf. Isa. 14:20
2. National Origin - Roman Empire
Dan. 7:7-8
Dan. 9:26
3. Geographical Origin - one of four divisions
Dan. 8:8-9, 21-23
4. Political Origin
Rev. 13:1
cf. Dan. 7:2-3
5. Spiritual Origin
Rev. 11:7; 17:8
cf. Alternative views:
6. Providential Origin
2 Thess. 2:11

VII. RISE OF ANTICHRIST TO WORLD POWER

1. THE STEPS IN HIS RISE

- (1) Begins his triumphant march immediately following rapture of church.
2. Thess. 2:7-8 ARV
Rev. 6:1-2
- (2) Politically, he comes up as a small figure.
Dan. 7:8
- (3) Starts at once his ruthless extension of power.
Dan 7:8, cf. 20,24
- (4) Makes treaty with Jews for seven years.
Dan. 9:26
9:27
- (5) Becomes head of ten-power confederacy (in bounds of ancient Roman Empire)
Rev. 13:1
17:12-13
- (6) Extends his power over many countries.
Psa. 110:6 ARV
Isa, 14:5-6, 16-17
- (7) Meets kings of north and south with apparent success.
Dan. 11:40-43

meaning of “north” and “south”?

cf. Ez. 38 and 39

(8) Finally reaches place of world authority.

cf. Rev. 17-18

(9) Becomes final “king of Babylon”

Rev. 17:9, 11-14, 17, 22

2. THE MEANS OF HIS RISE.

(2) Chaotic world conditions.

Rev. 6:3-8

Matt. 24:6-7

(3) Great personal ability.

Rev. 13:3-4

(4) Support of Jewish nation.

Dan. 9:27

(5) Influence of apostate Christendom.

Rev. 17:1-5

(6) Satanic power.

Rev. 13:2

(7) Divine providential control.

Psa. 75:6-7

3. CHRONOLOGY OF HIS RISE.

(1) Beginning of public career follows rapture of church.

2 Thess 2:7

(1) His treaty with Jews will mark beginning of Daniel's 70th week of years.

Dan. 9:27

(2) Cannot be dogmatic about the time between beginning of public career and treaty with Jews.

(3) But we know he will reach the height of his power in middle of 70th week.

VIII. PERIOD OF HIS WORLD POWERS

1. He breaks the Jewish treaty and stops the temple sacrifices.

Dan. 9:27

2. He puts to death the Two Witnesses.

Rev. 11:3-7

3. Having stopped the temple worship, he sets himself in the temple and demands divine honors and worship.

2 Thess. 2:4

Rev. 13:14-15

cf. Dan. 9:27

Dan. 12:11

Matt. 24:15

4. By three means he secures worship for himself.

(1) By great personal ability and attraction.

Rev. 13:3-4

(1) By public display of super-human powers.

Rev. 13:12-14

(2) By economic and military sanctions.

Rev. 13:15-17

5. This worship becomes almost universal.

Rev. 13:8

6. Since many Jews will resist, he becomes their persecutor and prevails against them for 3½ years.

Dan. 7:21-22, 25

Rev. 13:5,7

Isa. 14:3-4

Matt. 24:15,21

7. He proceeds now to destroy the apostate church.

Rev. 17:16-17

8. At last he reaches the pinnacle of all earthly powers -- religious, economic, and military.

Rev. 13:28

IX. THE DOOM OF THE ANTICHRIST

1. THE JUDGMENT OF GOD ON HIS KINGDOM

- (1) His kingdom and subjects are consumed by judgment.

Dan. 7:25-26

Rev. 16:1-10

- A. His city and commercial world-system are destroyed in one hour.

Rev. 18:1-ff

cf. Dan. 11:44-45a A.R.V.

cf. Zech. 12:1-ff

2. JUDGMENT OF CHRIST ON ANTICHRIST PERSONALLY

- 1. Antichrist stands up against the Prince of princes

Dan. 8:25

Rev. 17:14a

Rev. 19:19

- 2. He is broken without hand.

Dan. 8:25b

Cf. Rev. 19:5 and 2 Thess. 2:8

- 3. He comes to his end, and none can help him.

Dan. 11:45b

- 4. He is taken ALIVE and cast into lake of fire

Rev. 19:20

- 5. He is brought down to (lowest) Sheol; his body has no grave.

Isa. 14:9-10, 15-20

- 6. At end of Millennial Kingdom, he is still in conscious torment which goes on forever.

X. THEORIES AS TO IDENTITY

1. NON-PERSONAL THEORIES

- (1) The Papal System

- (2) The Reformation Churches

- (3) The Roman Empire

2. PERSONAL THEORIES

- (1) Historical persons

(2) Future persons

3. THE BIBLICAL VIEW

Rev. 13:18

XI. TYPES AND TENDENCIES

1. TYPES

(1) Nebuchadnezzar and Image

Dan. 3:1 ff

(3) Antiochus Epiphanes

Dan. 11:21-32

2. PRESENT TENDENCIES

(1) Mystery of lawlessness already working.

2 Thess. 2:7

(2) Denial of coming of Christ in the flesh.

1 Jn. 4:2-3

2 Jn. 7 A.R.V.

CONCLUDING REMARKS

THE RESURRECTION

1. THE BIBLICAL TERMS

1. A.V. English version

Raise 38, rise 10, risen 21, rose 6, rising 1, resurrection 39

Live, liveth, alive, make alive, quickened, begotten, etc.

2. Greek words

egeiro - to arouse from sleep (of death)
trans. generally “rise” (illus. Acts 12:7)

aniste - to stand up (or) cause to stand up
trans. generally “rise” (illus. Acts 26:16)

anastasis - a standing up (or) raising up
trans. generally “resurrection”
always of Resurrection except possibly Luke 2:34

3. Hebrew word

- i. most characteristic - to awake

Job 14:12; Psa. 17:5; Isa. 26:19; Dan. 12:2

II. REVELATION OF THE RESURRECTION IN BIBLE

A. IN OLD TESTAMENT

- 1. Foreshadowed in Old Testament types

Gen. 2:21-22 cf. John 19:34 with Rom. 5:14

Gen. 22:5 with Heb. 11:19

Rom. 4:19-25

Num. 17:6-10

- 2. Implied in Jehovah's power and relation to His people.

Deut. 32:39

Exo with 22:31-33

- 3. Revealed in Old Testament prophecy.

Job 14:13-15; 19:23-27

Psa. 16:10-11; 17:14-15; 49:14-15 ARV; 73:24

Isa. 25:7-8; 26; 19-20; 53:10

Jer. 31:5-17

Ez. 31:1-14?

Dan. 12:2

Hos. 6:1-3; 13:14

- 4. Confirmed in Old Testament History.

1 Kings 17:17-24

2 Kings 4:32-35

Jonah 2:1-2,10

Notes:

B. IN THE NEW TESTAMENT

- 1. Amplified in the teaching of our Lord

John 2:19-21

John 5:28-29

- 2. Confirmed by His acts of power.

Luke 7:12-15

Luke 8:41-42, 49-56

John 11:41-44

Matt. 11:5

- 3. Demonstrated by His own Resurrection.

1. Cor. 15:20
cf. Acts 26:23

4. Fully revealed in N.T. Doctrine and Prophecy.

- (1) Resurrection of Christ is affirmed as an accomplished fact and made the keystone of NT doctrine. (1 Cor. 15:12-20)
- (2) Resurrection-of all men is affirmed as a future accomplishment and its doctrinal bearings are explained. (1. Cor. 15:20 ff)

III. GENERAL NATURE OF THE RESURRECTION

A. A WRONG THEORY - Denies that Res. has to do with the body

1. Liberal Form - Res. is merely the survival of the spirit after death
2. Soul-Sleep Form - Awakening of the soul to life is the Res.

B. SUPPOSED BASIS OF THIS THEORY

1. They say the expression “Res. of the Body” does not occur in Scripture
2. Platonic dualism and Gnostic contempt for the body
3. Certain Biblical Texts which are misinterpreted.
1 Pet 3:18
1 Cor. 15:44
Matt. 22:31-33
Acts 23:8

C. BIBLICAL VIEW OF RESURRECTION - IT CONCERNS THE BODY PRIMARILY

1. See the Biblical view of Man. Thess. 5:23
2. Meaning of Anastasis
3. Res. of Body is distinguished from the bestowal of spiritual life
John 5:24-25 with 28-29
Rom. 8:10 with 11
4. Christian Redemption includes body as well as spirit. Rom. 8:23
5. Res. involves a transformation of the body. Phil. 3:8
6. Res. is affirmed of both good and bad. Acts 24: 15
7. Res. of Christ Himself defines its nature. John 2:19-20
8. Paul specially condemns one form of the antibody theory. 2 Tim. 2:18

IV. EXTENT OF THE RESURRECTION

A. IN THE OLD TESTAMENT

1. The OT knows nothing about a “General Resurrection”
2. Teaches Res. only for the Righteous (including Messiah) See Dan. 12:2
3. But Res. of Unrighteous is in OT by implication
(2) Doctrine of Judgment - Eccl. 12

(2) Doctrine of Man as soul and

B. IN THE INTER-TESTAMENT LITERATURE

1. Res. for both Righteous and Unrighteous. cf. I.S.B.E.
- Unrighteous in Enoch 22:11, Barucg 50:2, 2 Esdra 5:45, 7:32
2. Even here we find no “General Resurrection”

C. IN THE NEW TESTAMENT

1. Res. for both Righteous and Unrighteous - Acts 24:15
2. Only one exception - Righteous living at Second Coming of Christ.
3. Res. for Unrighteous demanded by NT doctrine of Final Judgment
- John 5:29, Rev. 20:12

V. THE ORDER OF THE RESURRECTION

INTRODUCTION:

1. The Resurrection not a single event.
2. All are to be raised, “but each in his own order” - I Cor. 15:22-24 ARV
“tagma” is a military term - rank, class, company
Note the three main ranks:
 1. “Christ the firstfruits”
 2. “Then they that are Christ’s at His coming” (epeita - time sequence)
 3. “Then (cometh) the end” (eita - see Mark 4:28 and 1 Cor. 15:5-7)

1. THE RESURRECTION OF “CHRIST THE FIRSTFRUITS”

A. Time. A.D. 32?

Absolutely in time and place - Col. 1:18 “prototokos ek” - poition
- Acts 26:23 “protos” - time

2. Persons - certainly our Lord Himself.
- What about Matt. 27:52-53? cf. Rom. 1:4
3. Result - Many things I shall not discuss here, but
 - (1) Immortality for Himself - Rom. 6:9. Heb. 7:16, 25
 - (2) Guarantee of a Res. for all men - 1 Cor. 15:23. “firstfruits”
John 14:19 Rev. 1:18
“The Risen Christ is the beginning of the history of the end”
(Luthardt quoted in Meyer)

B. THE RESURRECTION OF THEM “THAT ARE CHRIST’S”

1. The Time - “at His Coming” ev parousia - covers a period of time
2. Names applied to this Resurrection indicates its special nature
Luke 14:14 Luke 20:35
John 5:29 Phil. 3:11
Heb. 11:35 Rev. 20:6
3. The Persons involved - probably several companies

- 1. Thess. 4:13-18
- Dan. 12:1-2
- Rev. 11:11-12
- Rev. 7:14, 20:4

NOTE: When the last sub-division is raised, the Holy Spirit writes, “This is the first resurrection” (Rev. 20:5), thus indicating that this special Res. is complete and finished.

4. The Result

- (1) They put on immortality - Rev. 20:6, Luke 20:36
- (2) They are given a place of special honor - Rev. 20:4-6

C. THE RESURRECTION OF “THE END”

- 1. “The end” must refer to the final Res. of Rev. 20:11-14
 - (1) Context of 1 Cor. 15:22-24 demands idea of Res.
 - (2) “The end” Res. comes after Christ’s millennial kingdom
 - (3) “The end” Res. comes when death is destroyedcf. Mayer 356, Olshausen 382, Weymouth margin
- 2. Special names are applied to this “end” Res.
 - John
 - Acts 24:15
- 3. The Persons included in this End-Res..... are all unsaved
 - Acts 24:15
 - Rev 20:12
- 4. The Result of this End- Res. is twofold:
 - Rev. 20:12-13
 - Rev. 20:14-15
 - Cf. Rom;3:20

VI. THE CERTAINTY OF THE RESURRECTION

- a. Taught by the Word of God
- b. Confirmed by God’s Promise and Oath - Heb. 6:17-20
- c. Based upon the Redemptive Work of Christ - Rom. 8:23
- d. Guaranteed by the Res. of Christ Himself - 1 Cor. 15:20, 1 Pet. 1:3-5
- e. Declared as an accomplished fact in the mind and purpose of God - Eph.2:6
- f. Supported by the Indwelling of the Holy Spirit - 1 Cor. 6:13b, 14, 19

VII. THE RESURRECTION BODY

Almost nothing revealed about the Res. Body of the unrighteous.
But the Bible reveals much about the Res. Body of the saved. Cf. I Cor. 15:35-58.

- (1) Its Pattern.
- (2) Its Reality.
- (3) Its Identity.
- (4) Its Substance.
- (5) Its Structure.
- (6) Its Nature.
- (7) Its Attributes.

VIII. PRACTICAL IMPORTANCE OF THE DOCTRINE OF RESURRECTION

A. ESSENTIAL TO THE CHRISTIAN FAITH:

1. Faith in Resurrection of Christ (I Cor. 15:13)
2. Faith in Gospel of Christ (14)
 3. Faith in Word of God (15)
 4. Faith in Atonement for sin (17)
 5. Faith in Life beyond the grave (18)

B. ESSENTIAL TO THE CHRISTIAN LIFE:

1. Separates us from sinful ways (I Cor. 6:13-20)
2. Makes us live for Eternity (I Cor. 15:19 with 29b-34)
3. Encourages us to be steadfast in labor (I Cor. 15:54-58)
4. Assures us of final and complete salvation (I Peter 1:3-5)

IX. FALSE THEORIES OF THE RESURRECTION

a. AS TO ITS NATURE

- a. The “spirit” theory.
- b. The “Resuscitation” theory.
- c. The “new creation” theory.

b. AS TO ITS TIME

- a. The “Historical” theory.
- b. The “Post Millennial” theory.
- c. The “Mid-Tribulation” theory.
- d. The “Post-Tribulation” theory.

PHYSICAL DEATH

Bibliography:

INTRODUCTION

1. With reference to mankind, the word “Death” in Scripture is used to describe three different experiences:

(1) Spiritual Death

Eph. 2:1

” 2:5

” 2:12

” 4:18

cf. 2:5-6, 13, 18

Definition: Spiritual Death is separation of the person from God, and is the present state of all the unsaved.

(2) Physical Death

James 2:26

Gen. 35:18

Definition: Physical Death is the temporary separation of the body from the spirit and/or soul.

(3) The Second Death

Rev. 20:13-15

” 21:8

cf. Rev. 22:14-15

Definition: The Second Death brings the unsaved person into the final and permanent State, involving a repetition of Physical Death and irrevocable continuance of Spiritual Death.

2. Several things should be noted regarding these three experiences of Death:

1. The central idea is separation in all three.

2. Spiritual Death is the experience of all men.

Physical Death is the experience of all except Enoch and Elijah and those Christians living at the time of Christ's second coming.

3. The remedy for Spiritual Death is eternal life in Christ here and now.

The remedy for Physical Death is Resurrection.

For the Second Death there is no remedy.

3. The remainder of this study will deal only with Physical Death:

1. NATURE OF PHYSICAL DEATH

1. Physical Death is the temporary separation of the body from the soul and/or spirit.

Gen. 35:18

Lk. 23:46

Acts 7:59

Jas. 2:26

2. On the physical side, Death is a distinct crisis marked by the cessation of life in the body and resulting ordinarily in its dissolution and corruption.

Jas. 2:26

II Cor. 5:1

Ecc. 12:7

Note: One exception: Acts 2:27

Compare Jude 9

3. On the metaphysical side, Physical Death introduces the soul (and spirit) into a new state of conscious existence which is intermediate between death and the resurrection.

Luke 16:19-23

Rev. 6:9-11

Note: The Intermediate State will be studied later.

4. From the personal standpoint, therefore, physical Death is an experience which involves the entire person - body, soul and spirit.

Luke 16:22-23

Gen. 3:19

Luke 23:43

Summary:

II. CAUSE OF PHYSICAL DEATH

1. From the immediate and material viewpoint, Physical Death is the result of what men call “natural” causes, and which are recognized in Scripture.

Gen. 3:19

Psa. 103:15-16

Psa. 90:10

Luke 13:1

Luke 13:4

Acts 9:37

Prov. 10:21

Note:

2. Morally, Physical Death is the result of sin.

Gen. 2:17

Rom. 5:12, 21

I Cor. 15:21

Psa. 90:7-11

Jas. 1:14-15

Note:

3. Metaphysically, God is the ultimate cause of Physical Death.

Luke 12:5

Rev. 2:23

Note: God ordained the Moral Law which demands death for the sinner, and also the Physical Law which obeys the demand.

Cf. Thesis by Dr. Hoyt on Death.

III. MEANING OF DEATH

1. To mankind in general

(1) An inevitable experience

Eccl. 2:15-16; 3:12, 19; 9:5

(2) A deep mystery

Job 14:14; 3:21

Cf. Andrew Lang

(3) The great enemy

I Cor. 15:25-26

Cf. H.R. MacIntosh

Cf. Walt Whitman

2. To the Unsaved

(1) Loss of all they call good.

I Cor. 15:32

Eccl. 5:15-16

(2) Escape from intolerable evils of life.

Job 3:21

Rev. 9:6

(3) Precursor of Divine Judgment.

Heb. 9:27

3. To the Old Testament Saints.

A. In general, a gloomy and dreadful experience.

Isa. 38:1-19

Job 10:20-22

Psa. 6:1-6

Cf. Heb. 2:15

Question: Why this attitude in Old Testament?

1. Israel's blessings generally connected with earth.

2. Consciousness of sin aroused by the Law. Heb. 10:1-4

3. Lack of revelation concerning intermediate state.

(2) But Old Testament saints had some light to alleviate the gloom.

Job 19:25-27

Psa. 16:8-11

Isa. 25:6-8

Hos. 13:14

cf. I.S.B.E., page 812

Note: Specific nature of Israel's hope?

4. To the New Testament believer

(1) Death no longer feared. Why?

Rom. 8:2

I Cor. 15:56-57

Heb. 2:14-15

II Tim. 1:10

Rom. 8:38

I Cor. 3:22

-- Some still in bondage - why?

B. Death robbed of its mystery. Why?

I Thess. 5:10

C. Death becomes door into presence of Christ.

Phil. 1:21-23

D. Death used as instrument of Fatherly discipline.

I. Cor. 11:27-32

(5) Yet even the true believer shrinks from the experience. Why?

II Cor. 5:1-8

- (6) Best of all, Death not inevitable to the Christian.
I Cor. 15:51

THE INTERMEDIATE STATE

Bibliography:

INTRODUCTION

1. Definition: That period of existence between physical Death and the Resurrection.
2. Proof of such a state: Revealed in those passages which refer to the Resurrection as a future event associated with the second coming of Christ.

I Thess. 4:13-17

I Cor. 15:51-54

II Tim. 2:18

3. Theological Errors which eliminate the Intermediate State:
 - (1) Those who deny the resurrection of the body.
-- Modern Liberalism
 - (2) Those who argue for some kind of resurrection at Death.
4. Intermediate State - a matter of deep interest to most men.
 - Why?
 - (1) Universality of Death.
 - (2) Traditional Religious beliefs.
 - (3) Speculations of moral philosophy.

5. We shall take the Resurrection and Ascension of Christ as the dividing line between the Old Testament and New Testament situations.

Why?

- INTERMEDIATE STATE BEFORE RESURRECTION OF CHRIST.

2. THE BIBLICAL TERMS

V. Sheol - in the Old Testament. 65 occurrences.

Translated in A.V. - “grave” 31 times

“hell” 31 ”

“pit” 3 ”

Discuss:

2. Hades - in the New Testament. 10 occurrences.

Translated in A.V. - “hell” 9 times

“grave” 1 time (I Cor. 15:55)

Correct text in I Cor. 15:55 probably thanate -- Death.

3. Both Sheol and Hadas seem identical in meaning.

Cf. Biblical usage: Psa. 16:10 with Acts 2:27,31

Cf. Septuagint: Sheol trans Hades times

Thanate 2 ”

Omitted 2 ”

II. GENERAL NATURE OF SHEOL - HADES

1. Not Death, although often associated with Death.

I Sam. 2:6

Psa. 89:48

Isa. 28:15,18

Psa. 49:14 ARV

VI. Sheol-Hades is not the grave.

1. Hebrew and Greek have definite words for grave.

geber - mnemeion - not used interchangeably with Sheol and Hades.

2. Bible usage forbids such identification.

In the Bible, when a person dies, body goes into the grave, but the soul to Sheol-Hades

Gen. 25:8-9

Job. 11:8

Psa. 141:7

Gen. 37:35

Luke. 16:22-23

Psa. 16:10

Only exception is Numbers 16:30-31

VII. Sheol-Hades is not the final hell of Scripture.

A.V. mis-translation fostered this notion.

cf. Rev. 20:14-15 for final place of punishment.

4. Sheol-Hades is a realm to which the souls of men go at death.

cf. under 2 (2) above for texts.

5. Sheol-Hades is a realm where God is present and controls.

I Sam. 2:6

Job 26:6

Psa. 86:13

Psa. 139:8
Isa. 28:15,18
Prov. 15:11
Amos 9:2

III. INHABITANTS OF SHEOL-HADES

1. The WICKED go to Sheol-Hades.

Psa. 9:17
Psa. 31:17
Prov. 9:13-18
Isa. 14:13-15
Matt. 11:21-24

3. The RIGHTEOUS went to Sheol-Hades (before the Resurrection of Christ).

Gen. 37:35
Job 14:13
Isa. 38:10
Psa. 16:10

Possible exceptions:

IV. CONDITION OF THOSE IN SHEOL-HADES.

1. They are CONSCIOUS

- The Righteous
- John 2:2
- Matt. 22:32
- Luke 23:42-43
- Matt. 17:3
- The wicked
- Isa. 14:9-11, 15-16 ARV.
- Luke 16:23-25

2. note marks of consciousness:

1. The wicked are under PUNISHMENT.

Deut. 32:22
Prov. 9:18
Isa. 14:15 ARV

2. The Righteous had REST and COMFORT.

I Sam. 28:15
Dan. 12:13
Psa. 139:7-12
Luke 23:39,43 with Acts 2:27

- Argument:

- “paradise” (see below)

3. Evidently, two different places in Sheol-Hades.

Luke 16:19-31
a. one called “Lowest Sheol”
b. other called “Paradise” - Ecc. 2:5 ARV; S.S. 4:13

3. “Abraham’s bosom” - John 1:18; 13:25

4. Problems:

- a. How interpret Old Testament texts picturing Sheol as place of no knowledge?
- b. Why does the Bible speak of death as a “sleep”?

- LOCATION OF SHEOL-HADES

- o A PLACE as well as a state.

Most theologians are afraid of this.

Yet majority of orthodox hold men go some place at death.

Modernists ridicule a “geography of the nether world.”

Argument:

- o Bible makes definite statements on this point.

Gen. 37:35
Isa. 5:14
Ezek. 32:18,21 ARV

Jon. 2:2 with 6

Matt. 12:38-40

Eph. 4:9

cf. Newell on Revelation - page

- DELIVERANCE FROM SHEOL-HADES.

1. For the RIGHTEOUS there was hope of deliverance.

Psa. 16:10

Psa. 49:15

Hos. 13:14

Prov. 15:24 ARV

Notes:

2. For the WICKED there was no hope of deliverance.

Psa. 31:17

Psa. 49:14-15 ARV

Ezek. 32:26-31

Luke 16:26

Notes:

- INTERMEDIATE STATE AFTER THE RESURRECTION OF CHRIST.

I. THE DESCENT OF CHRIST INTO SHEOL-HADES.

Read Eph. 4:9 with Acts 2:27

I Peter 3:18-19 and 4:6 cf. Alford, Calvin, etc.

1. Christ descended into Hades.

Cf. Apostles Creed and Interpretations

1. In Hades He made a proclamation.

Nature of proclamation?

2. The proclamation was the “Good News.”

What?

3. The result of the proclamation not stated.

- (1) To the Lost - a message of Doom. Why?
- (2) To the Saved - a message of Hope. Why?
- (3) If any lost accepted and were saved, the text says nothing of it.
- (4) Other texts forbid such an idea.

for full discussion, see notes on Future of the Wicked.

II. THE ASCENSION OF CHRIST OUT OF SHEOL-HADES.

1. At this time He delivered the Righteous out of Sheol-Hades.

Eph. 4:8

cf. Weymouth - “a host of captives”

Meaning?

suggested by other texts:

Prov. 15:24

Rev. 1:18

Matt. 27:50-53

Heb. 12:22-23

2. At this time the location of Paradise was changed.

II Cor. 12:1-4

Meaning?

III. THE SITUATION SINCE THE ASCENSION OF CHRIST.

1. The gates of Hades can never again close on the saved.

Matt. 16:18

Note:

2. Every believer at death goes immediately to be with Christ.

Acts 7:59-60

Phil. 1:21-23

Cor. 5:8

I Thess. 5:10 ?

3. Certain texts suggest an intermediate body for the soul of the saved.

II Cor. 5:1-8

Rev. 6:9-11

Rational Argument:

4. Resurrection of Christ made no change for the unsaved.

II Peter 2:9 ARV

cf. Rev. 6:8 with Rev. 6:9

CONCLUSION: WRONG VIEWS:

1. Spiritistic theory

2. Soul-sleep theory
3. Purgatory theory
4. Stupor theory

THE DOCTRINE OF JUDGMENT

INTRODUCTION:

A. THE WORDS

1. In Old Testament

shapshat - to establish or decide

1. trans. Judge generally (175 times)

mishpot - the noun - a judgment

- trans. Judgment (294 times)

2. In New Testament

krino - literally “to separate”

2. trans. Judge (87 times), etc.

krisis - a “separation by judgment”

3. trans. Judgment (41 times)

krima - a judgment - the sentence of a judge

4. trans. judgment 13, condemnation 5, damnation 7

5.

Note: All these words sometimes have prefix “kata”

Thus indicating the adverse outcome of the judgment

cf. Rom. 5:16 - “Krima unto Katakrima”

B. PURPOSE AND NATURE OF JUDGMENT

1. We should distinguish between temporal and final Judgments.

Acts 7:7 - cf. Isa. 26:9

Heb. 6:2 - cf. John 12:48

2. The purpose of Final Judgment:

Negatively: not to determine the character of the judged.

Positively: to reveal their works, and reward them accordingly.

3. The three elements involved in such Judgment.

a. Revelation of the facts.

b. Pronouncement of the judgment.

c. Execution of the award or sentence.

C. NECESSITY AND CERTAINTY OF FINAL JUDGMENT.

1. Declared in Scripture.
Dan. 12:2-3
2 Tim. 4:1; 2 Pet. 3:7
2. Demanded by the character of God.
Hab. 1:13)
Psa. 50:21) Cf. Psa, 8 :14
3. Attested by moral conscience of mankind.
Rom. 2:1-2
Rom. 2:15-16
4. Anticipated in the judgments of history.
Gal. 6:7
5. Required by inequalities of present life.
Psa. 73:1-18
Luke 16:25
6. Made certain by the cross.
John-12:31,33 argument
7. Guaranteed by Resurrection of Christ.
Acts 17:31

D. THE JUDGE IN THE FINAL JUDGMENT

1. Judgment belongs to God.
Heb. 12:23
Rom. 14:10,12 A.R.V.
2. But the work has been committed to the Son.
John 5:22 2 Cor. 5:10
Acts. 17:31 2 Tim. 4:1
3. Reasons why all judgment is delegated to the Son.
 - (1) As God, He has the necessary knowledge and wisdom.
Col. 2:2 Rev. 2:18,23
 - (2) As man, He understands human life by personal experience.
John 5:27 cf. Job 9:32-33 A.R.V.
 - (3) As Redeemer, He died to save sinners.
John 3:17
 - (4) As God-man, He is the only mediator between God and man.
I Tim. 2:5

Note: The saints are somehow to be associated with Christ in work of Judgment.

I Cor. 6:2-3 - interpret with great reserve.

E. THE DIFFERENT JUDGMENTS

1. Theory of General Judgment.
2. At least six judgments with aspect of finality:
 - (1) Sin at Calvary) - Past

- (2) Works of Believers)
- (3) Living Israelites)
- (4) Living Nations) - Future
- (5) Fallen Angels)
- (6) The Dead)

I. THE JUDGMENT OF THE CROSS

1. The Cross was a final judgment of God.

Isa. 53:6, 10a	Gal. 3:13
Zech. 13:7	Matt. 27:46
2 Cor	Heb. 9:26c-28

2. The Cross involved a three-fold judgment.

a. of sin - by imputation

Rom. 8:3

b. of the believers - by identification

2 Cor. 5:14 A.R.V.

Gal. 2:20. A.R.V.

Rom. 6:3,5

c. of the world and its prince - by implication

John 12:31

John 16:11

3. Results of the Judgment of the Cross.

(1) As to sin: John 1:29

Heb. 9:26

Heb. 10:26-31

(2) As to world and Satan: I John 5:19 A.R.V.

I John 2:15-17

John 8:44

(3) As to the believer: Rom. 7:6

Rom. 8:1

Gal. 6:14

Rom. 6:6-7

4. The Cross stands as the supreme exhibition and harbinger of all final judgment.

(1) Reveals righteous judgment of God - Rom. 3:25

(2) Separates men into two classes - John 3:14-18

II. THE JUDGMENT OF THE BELIEVER'S WORKS

1. Subjects: 2 Cor. 5:10

2. Time: I Cor. 3:10-15, I Pet. 5:4; Rev. 22:12

3. Place: 2 Cor. 5:10

4. Basis: I Cor. 3:13

5. Results: I Cor. 3:12

I Cor. 3:15

III. JUDGMENT OF LIVING ISRAELITES

cf. Ezek. 20:23-38 A.R.V.

1. Subjects - 34
2. Time - 33
3. Place - 35
4. Basis - 36
5. Results - 36

IV. JUDGMENT OF LIVING NATIONS - Matt. 25:31-46

1. Subjects - Matt. 25-31
2. Time - Matt. 25-31
3. Place - Isa. 2:3-4
4. Basis - Matt. 25:34-45
- Arg. -
5. Results - Matt. 25:34,41

V. JUDGMENT OF THE DEAD - Rev. 20:11-25

1. Subjects - 12,13
2. Time - 5
3. Place - 11
4. Basis - 12, 13b
5. Results - 14-15

VI. JUDGMENT OF ANGELS - Jude 6-7, 2 Pet. 2:4; I Cor. 6:1-2

- a. Subjects - 2 Pet. 2:4; Jude 6
- b. Time - Jude 6
- c. Place - ?
- d. Basis - Jude 6-7
- e. Result - Jude 6-7

CONCLUSION

1. Wrong Theories
2. Criticism of these theories

Objections to Everlasting judgment -

1. “I cannot believe in an eternal hell when the material flame will torment the body forever” -

literally fire -

ans. McClain doesn't believe in literal fire.

1. James 3:5,6, “fire of hell” - here is a person who finds pleasure in evil speech - (Holderman) - the loss of the human body gives a clue to the problem. The seat of sin is not seated in the body but rather the soul. The body is only the instrument to express sin - body has burning desires to be satisfied. Hell has souls in it which can not express their vile passions. The people in hell will not be able to express their passion, they have no body. Matt. 8:29 - The demons take pleasure in possessing a body, even for short period of time.

Rev. 20:14-

hell will be a place where there is strict order, but there will be no freedom, absolute control, no expression of the physical, The “rich man” had no body - but he asked for water to be placed on his tongue - the loss of the body doesn't relieve the desire for expression.

The wicked shall be raised in the body for judgment and then be cast into the “lake of fire” destroys the body again and does not destroy the soul which was made to exist eternally. the soul is to exist in punishment forever.

2. How could Jesus pay an eternal debt without Jesus, Himself, suffering for eternity or eternally?

Ans. Christ was not finite - Christ being infinite was able to pay an infinite debt in a few moments or:

- a. God is infinite - therefore all sin against a holy God is infinite.
- b. Sin that is infinite in its demerit demands infinite punishment.
- c. Such punishment can be inflicted in just two ways - either in force or duration
- d. Sinner is finite therefore he could not pay the penalty infinite in force and therefore any punishment he must suffer penalty in duration.

Christ was infinite in character and therefore was able to pay the penalty in a moment of time which would last for eternity.

3. God is a father, more tender and loving than a earthly father - no earthly father would treat his son in this way.

Ans. No one has the right to measure the love or righteousness of a holy God on the basis of earthly father. If the earthly father does not punish the disobedient child, he does not have a pure love for him. A person who commits a felony would have to be imprisoned for safety to others.

4. I just can't believe that a God who allows people to suffer in the future life - He's not a God for me.

Ans. God has allowed people to suffer even in this life. People will continue to suffer as long as there is a world. If God allows suffering in this world, why would it be inconsistent to say that God will allow suffering in the future world.

5. I could not be happy in heaven if I knew that other human beings are suffering in eternal hell. How could a mother bear her child in hell?

ans. These people who say this are quite often guilty of not helping the needy in this life. “God will wipe away every tear” I don’t know how God will do it.

6. It has been said that the preaching of eternal punishment is a preaching of fear. fear is not a good motive for turning to good.

Ans. Fear of hell can’t make people good, but the fear of hell can drive a person to Christ who can save his soul and then he shall have eternal life.

The motive of fear is the chief factor in making this world a safe place to live. Men have a fear of prison and thus fear the consequence of breaking the law.

7. It is not right for God to punish for eternity the sins of a man who committed sins in a short lifetime of perhaps 60 years. It is impossible for a man to commit enough sins in a life time.

Ans. All such objections can be classified under the following

(1) The assuming the duration of punishment should be determined by the time to commit them.

The time it takes to commit is never considered in the punishment, but the intensity of the matter or nature of the crime will determine the penalty.

(2) Even if this were true, it still is right for God to punish a man for committing a crime. each sentence for each crime would accumulate until there could be hypothetically an everlasting punishment.

Can any sinner stop sinning in the next world?

ans. No - man has tried to stop sinning and cannot do it.

Sin is the only perpetual motion in this world.

Eternal punishment is grounded upon the premise that apart from Christ no man can escape eternal punishment.

Rev. 21:1-5

Rev. 20:13-14

Rev. 22:1-5 (Heaven because sin has been dealt with).

THE FINAL STATE OF THE UNSAVED

PREFACE

1. For the many opinions see “That Unknown Country.”
A symposium of 1000 pages on “What living men believe concerning punishment after death, together with recorded views of men former times.”
52 contributors - from Godet to Talmadge, etc.
50 quotations from Church Fathers - from Justyn Martyr to Jonathan Edwards.
2. In spite of many shades of difference all these views can be divided into three main classes:
 - (1) Restorationism (Universalism) - Farrar, Chapter 13, Origin, p. 37.
 - (2) Annihilationism - Summerbell, Chapter 45
 - (3) Everlasting Punishment - Buckley, Chapter 8, Augustine, P. 42
3. With reference to “Immortality of the Soul,” only two classes:
Explain - Inherent and Conditional

RESTORATIONISM

Introduction:

1. A good text and subject for sermon.

Ez. 13:22 -- Will Hell ever be emptied into Heaven?
2. This theory exists under different names:
Universalism, Reconciliationism, Restorationism, etc.
3. Different shades of opinion:
 - (1) Punishment on earth - Heaven at death.
 - (2) No hell but the grave - at Resurrection all may enter heaven.
 - (3) A real hell-punishment - Heaven at last.
 - (4) Only a portion of wicked finally restored.
 - (5) All restored - even Satan and demons.

But all differing views can be reduced to one common proposition: Namely, there is hope for the wicked beyond the grave. Some day the doors of hell will open and all or some of its occupants will be received into heaven. Cf. Tennyson’s ‘Larger Hope’

4. History of the “Larger Hope” - See Art. “Apocatastasis,” Schaff-Herzog Encyclopedia Vol. I., p. 210
 - (1) Early Church - Alexandrian School (200), Clement and Origen.
Contra - Jerome and Augustine (400)
 - (2) Middle Ages - Some mystics, Tauler (1300)
Contra - Eckhart (1300)
 - (3) Reformation - A few Anabaptists (1500)

Contra - Luther

- (4) Modern Times - Bengel? Schleiermacher (1800)
Modern Universalist church (1803)
Today many Protestant leaders. Cf. Van Dyke
- (5) Factors in Recent Growth
 - (1) Modern critical attitude toward Bible -- not infallible.
 - (2) Two world wars made fertile soil.
- (6) Restorationism has a strong fascination - why?

I. RESTORATIONISM TAKES ITS STAND ON CERTAIN SCRIPTURES WHICH ARE MISINTERPRETED.

Will give only a selected list with contra interpretations.
There is a flaw in every argument.

Psalms 103:8-9

Isa. 57:16

John 1:29

John 12:32

Acts 3:21

Roman 5:19

I Cor. 15:22

I Tim. 2:4 and 5

Phil. 2:10

Col. 1:19-20

II. RESTORATIONISM TAKES ITS STAND UPON CERTAIN TRUTHS WHICH ARE MISUSED.

- 1. God is a God of Love - Arg. and reply:
- 2. Christ died for all men - Arg. and reply:

III. RESTORATIONISM TAKES ITS STAND ON CERTAIN ASSUMPTIONS WHICH ARE FALSE.

- 1. That God is the Father of all men.
John 8:44
- 2. That man's intuitions are a safe guide to follow.
Prov :
- 3. That punishment is reformatory in its effects.
Amos 4:6-11

Rev. 16:7-11,21

4. That the fires of hell can accomplish what God could not do by the present means of grace.

IV. RESTORATIONISM BREAKS DOWN UTTERLY IN THE LIGHT OF THE WORD OF GOD.

Prov. 29:1, 11:7

Luke 12:10 cf. Mk. 3:29

Luke 16:26

John 3:36

John 8:21

Matt. 26:24

Phil. 3:18-19

Note: Most complete refutation is Bible Doctrine of Everlasting Punishment which we study later.

CONCLUSION:

1. Restorationism - a deadly menace:
 - To the saved
 - To the unsaved
2. May explain partially present moral and spiritual conditions.

ANNIHILATIONISM

INTRODUCTION

1. Two main theories:
 - (1) The “Second Chance” Theory
 - (2) The “Prolonged Punishment” Theory
2. Three differences:
 - (1) Condition during intermediate state
 - (2) Opportunity for salvation after death
 - (3) Problem of degrees of punishment.
3. Method of discussion: State main propositions of Annihilationism and answer them.

1. THEY ARGUE THAT THE WORDS “DIE” AND “DEATH” MEAN CESSATION OF EXISTENCE.

1. Note one difference between Annihilationists themselves:
 - (1) Words always mean cessation of existence.
 - (2) Words mean this only when applied to final state of wicked.

cf. Rom. 6:23; Rev. 20:14; Ezek. 18:20

2. Do “die” and “death” in Bible ever mean cessation of existence?
 - a. Not one passage in Bible where these words, when applied to men, can be proven to mean this.
 - b. Many texts where such a meaning is clearly absurd and impossible.

Gen. 2:17

Luke 16:22-23

Luke 9:60

I Tim. 5:6

Eph. 2:1-2

(3) What about Ecclesiastes? 3:19 cf. 12:14

(4) If death is not cessation of existence, what is it?

“Death” used of three experiences in Bible
spiritual death
physical death
second death

Argument:

II. ANNIHILATIONISM ARGUES THAT THE WORD “DESTROY” MEANS EXTINCTION OF BEING.

1. The Annihilationist’s Argument:
2. Primary meaning of English word “Destroy”
3. Meaning of the Greek words:

apollumi - Matt. 7:13 cf. 26:8

Matt. 10:28 cf. Luke 15:24

luo - John 2:19

katargeo - 2 Thess. 2:8 cf. Rev. 20:10

4. Whatever “destroy” means, it does not mean Annihilation.
As used in Scripture.

III. ANNIHILATIONISM ARGUES THAT AND

1. Can a human being “exist” without having “life”?

John 6:53)

I John 5:11-12) Arg.

2. What is “Life”?

The Annihilationist’s answer -

A suggested definition -

IV. ANNIHILATIONISM AFFIRMS THAT THE GREEK TERMS TRANSLATED “ETERNAL”

AND “EVERLASTING” DO NOT MEAN “ETERNAL.”

1. Dealt with in later lecture.
2. But Bible uses same terms for eternal life - Arg.

V. ANNIHILATIONISM ASSUMES THAT “IMMORTALITY” MEANS “ENDLESS EXISTENCE.”

1. Annihilationism insists of Conditional Immortality.
2. But what is Immortality?
athanasia - deathlessness I Tim. 6:13-16, I Cor. 15:53-54
aphtharsia- incorruptibility 2 Tim. 1:10, Rom. 2:7
3. Conclusion:

VI. ANNIHILATIONISM CLAIMS THAT IT VINDICATES THE CHARACTER OF GOD.

1. The Annihilationists’s argument:
2. An analysis of the argument:
3. A criticism of the argument:
4. The injustice of the theory:

VII. THE LOGIC OF ANNIHILATIONISM POSES A DILEMMA FROM WHICH THERE IS NO ESCAPE WITHOUT GIVING UP EITHER THE ATONEMENT OR THE PERSON OF CHRIST.

1. Some Annihilationists do not follow consistently the logic of their position:
2. The logical consistency of Russellism:
3. The only two alternatives of Logical Annihilationism:
4. The two great Christian facts which destroy the theory of Annihilationism:

CONCLUSION:

- (1) Nirvana - philosophic annihilationism
- (2) Thus the “hell” of Annihilationism is the “heaven” for which millions of pagans are striving!

EVERLASTING PUNISHMENT

I. THE PLACE OF PUNISHMENT

1. The term chosen by our Lord -- Gehenna - trans. “hell”

Used 11 times by Christ - Matt. 5:22, 29,30; 10:28; 18:9; 22:15,33;

Mark 9:43, 45,47; Luke 12:5

Only once by a New Testament writer - Jas. 3:6

2. Meaning of the term: Aramaic form of the Heb. “Valley of Hinnom”

Its. Old Testament origin: Joshua 15:8

Jer. 7:31

2 Kings 23:10

Gehenna became synonym for a horrible place, and eventually the place of final punishment.

With full knowledge of this usage, our Lord chose this word to designate the place of final punishment.

- (3) Similar origin of “Paradise” for abode of saved.

A beautiful Oriental park.

Argument --

- (4) Christ’s use of “Gehenna” proves it means more than a valley.

Luke 12:5

Mark 9:47-48

- (5) The “lake of fire” probably refers to the same place.

Rev. 19:20, 20:10,15

II. THE DURATION OF THE PUNISHMENT

1. Aionios - trans. “Eternal” and “Everlasting”

- (1) Applied to punishment of unsaved.

Matt. 18:8

Matt. 25:41

2 Thess. 1:9

Matt. 25:46

- (2) The Objection: term means only “age-lasting”

- (3) Must be settled by Biblical usage:

Rom. 16:26

I Pet. 5:10

Heb. 5:9

John 3:16

Heb. 9:12

2 Cor. 4:18

Matt. 25:46

Argument:

Eis -ton-aion - trans. “ ” generally.

- a. Used of punishment of wicked - Jude 13
- b. Objection - means only “unto or into the age”
- c. Biblical usage of the term:

John	6:51	Heb.	1:8
”	10:28	Heb.	5:6
”	12:34	I Pet.	1:23
”	16:16	I Jn.	2:17

Arg.

- 3. _ - trans “forever and ever”.

(1) Used of final punishment.

Rev. 14:11; 19:3; Rev. 20:10

(2) Objection: Means only “to the ages of the ages.”

- c. But see Bible usage of the words:

Rev. 1:18

” 4:10

” 22:5

Arg:

- 4. Testimony of opponents:

John W. Chadwick --

Theodore Parker --

- 5. Testimony of orthodox scholars.

Robertson - “It (aionios) comes as near to the idea of eternal as the Greek can put it in one word.”

Anderson -- Suppose we translate A.V. back into Greek-

Koine Mss. -- popular usage.

III. THE NATURE OF THE PUNISHMENT.

- 1. Our Lord uses three terms to describe it.

(1) Outer darkness - Matt. 25:30; 2 Pet. 2:17

(2) Undying worm - Mk. 9:47-48

(3) Unquenchable fire - Mk. 9:47-48

- 2. Are these terms to be taken literally?

Doesn't matter much how you take them.

The symbol or figure is always less than the thing symbolized.

Cf. Communion

Literal but not material - arg.

Christ deliberately chose the terms - darkness, worm, fire.

Adds to each an idea which magnifies the reality.

the darkness is “outer,” fire is “not quenched,” worm is “undying.”

3. James 3:6 suggests the meaning of “Gehenna fire.”

Fire here is certainly not material fire.

Raging fire of human hatred, and other passions.

Sin is seated in the spirit, not the body.

Body is only the instrument by which the passion is satisfied.

cf. Demons - Matt. 8:29 f.f.

to lose the body is torment

cf. the “second death.”

permanent disembodiment

IV. THE SEVERITY OF THE PUNISHMENT

1. There will be great differences in degree.

Rom. 2:5-6

Matt. 11:20-24

Luke 12:47-48

2. Note the two basic principles.

(1)

(2)

3. There will be no complaint of injustice.

cf. Rich man.

ROMANS – THE DOCTRINES OF GRACE

Alva J. McClain

COMMENTARIES ON Romans

On the English Text

Barnhouse - Exp. and Sermon

Chalmers

Core

Barnes

Alford

Talbot

Thomas

Laurin

On the Greek Text

Denny in Exp. Greek Te:

Shedd

Hodge

Tholuck

Mayer

Stewart, Moses

Lenski

Alford

Robertson

Wuest

Calvin

OUTLINE AND NOTES ON ROMANS

The question might be asked: Why is the book of Romans placed first among the Pauline Epistles? I believe that even the order and arrangements of the books of the Bible was inspired. You will note that Romans follows the Gospel array of facts and the force of those facts in apostolic testimony. Facts without interpretation are subject to misuse and abuse. Here the importance of Romans is forcibly impressed. It is the inspired interpretation, and the most outstanding work of inspired interpretation of the facts of Christianity. It is the testimony of great Bible scholars, that they have never seen a man tangled up in the raise theories of cult religions who knew accurately the Book of Romans. The book carries with it the blessings of security, salvation, and spiritual strength which attend a right and thorough knowledge of the grace which God hath manifested to us in Jesus Christ His Son.

Theme 1:16,17

1A. The Gospel: - Good tidings or good news. Not a theological term.

1b. Common word in the vernacular of the people meaning good news (Luke 2:10)

2b. Came into use as a term describing a message of good news from God.

3b. Commercial language of Roman Empire and could therefore be understood in Rome.

2A. Three expressions of the Gospel:

1b. Gospel of God - indicates source. Romans 1:1

2b. Gospel of Christ - indicates subject. Romans 1:16

3b. Paul's - my gospel - indicates seer. Romans 2:16

3A. Righteousness of God revealed:

1b. Other religions demand righteousness.

2b. Christianity bestows righteousness.

3b. Christianity answers question: How can man be righteous?

Text Hab. 2:4

The just shall live by faith.

1A. The text contains three words in the Hebrew and six in the English.

2A. Four great ideas are harbored within its scope.

1b. Righteousness - “the just”

2b. Life - “shall live”

3b. Connection between righteousness and life.

1c. No righteous can die.

2c. No unrighteous can live.

4b. How can I receive this righteousness - “by faith”.

3A. Notice predominance of themes pertaining to righteousness.

1b. Word “righteousness” appears 91 times in the N.T. of which number 35 are in the Book of Romans.

2b. The Epistle is shot thru and thru with word “life.”

3b. Connection occurs in verses 5:17,18,21 - 8:

4b, “Faith” occurs 55 times in the book; it is the great principle; every blessing can be received by faith. None are forthcoming without it. For whatsoever is not of faith is sin. (14:23)

Outline of the Epistle

1A. Condemnation: Condition of men. 1:18-3:20.

Answers the question: Are men lost?

1b. Philosophical thought in respect to the condition of the world is three fold: Some say well, some sick, some dead.

2b. Paul maintains that the world is dead. (Eph. 2:1)

3b. When Paul speaks of spiritual he does not have reference to intangible things. Nobody but a Christian has spiritual life.

4b. Wrath of God is wrath of court; cold, impartial, unprejudiced.
(what you sow, you reap)

2A. Salvation: Remedy for sin. 3:21 - 8:39

Answers the question: How are men saved?

1b. There are many remedies suggested by the worldly:

1c. Legalism: thru the keeping of the law.

2c. Aceticism: thru mortification of the flesh.

3c. Gnosticism: thru intellectual pursuits.

4c. Ritualism: thru observance of forms.

5c. Rationalism: thru the avenue of reason.

2b. Paul's is thru the righteousness of God.

3A. Vindication: Answer to Jews. 9:1 - 11:36.

Answers the question: Is God wise and just in His dealings?

1b. The Jews rejected Christ and the Gospel.

2b. They themselves are rejected in preference of the Gentiles.

3b. Paul clears God of any guilt in the matter.

4A. Exhortation: Saved man's walk. 12:1 - 16:27.

Answers the question: How shall a saved man walk?

SALUTATION

Introduction 1:1-17

I. SALUTATION: 1:1-7: (The official Relation)

1. One sentence of 7 verses and 126 words.

2. Consists of a greeting of two parts:

a. Greeting proper verses 1 and 7.

b. Parenthesis of verses 2-6.

3. Contains four very distinct subjects.

These ideas are successive and consecutive in thought:

1. The messenger of God - Paul

2. The Gospel of God - grace

3. The Son of God - Christ
4. The Saints of God - Rome

1A. The Messenger of God (1:1)

1b. A servant (doulos) of Jesus Christ based on purchase.

2b. Called an Apostle (leave out “to be”)

1c. He was an apostle by call.

1d. Must have seen the Lord (I Cor. 9:1)

2d. Again reiterates this incident (I Cor 15:8,9)

3d. Must be called directly by Jesus Christ into his office;
not by succession, election, or self-appointment.

3b. Separated to the Gospel of God. (Three distinct separations)

1c. From his mother’s womb. (Gal 1:15)

2c. From the world at conversion. (Acts 9)

3c. From the brethren to a definite piece of work. (Acts 13:3)

Paul is a:

1. Purchased slave.
2. A called apostle.
3. A separated preacher.

2A. The Gospel of God (1:2-3)

1b. Promised before by his prophets in the Holy Scriptures. (Mentioned this because he was speaking to Jews: It is no novelty, but was promised beforehand. Paul quotes freely from the O.T. in Romans to prove this sadly overlooked fact to the Jews.

1c. The record of quotations:

Genesis 5	Ezekiel 1
Exodus 4	Hosea 2
Leviticus 2	Joel 1
Deuteronomy 5	Nahum 1
I Kings 2	Habakkuk 1
Psalms 15	Malachi 1
Proverbs 2	
Isaiah 19	Total 61

2c. In addition there are many indirect allusions to types, symbols, and incidents.

3c. The gospel is not an after thought of God. It anticipates and antedates human sin. It is ever the old old story which never grows old.

2b. Concerning his son.

1c. Men are preaching everything except the gospel, and they call it the gospel. Christ is the content of the gospel. Nothing outside of Christ can be called the gospel.

3A. The Son of God (1:3-5)

1b. He is named: God's Son Jesus Christ our Lord.
The order seems to be inspired.

1c. "Son" indicates unique relation to the Father.

2c. "Jesus" denotes God as man.

3c. "Christ" indicates his Messianic office.

4c. "Lord" sets forth his deity.

Even the order is inspired. As Son He pre-existed from all eternity. As Jesus, He was humbled and became a man. As Christ, at the age of 30 He was anointed for the task of redemption. As Lord, He is highly exalted and given a name which is every name. great
above

2b. He was MADE of the seed of David according to the flesh.

1c. This describes His humanity.

2c. Word for “made” is not usual word for to be born, but is the Greek word “ginomai”. This marks change of condition.

3c. Same expression in Gal. 4:4

4c. Paul knew all about the virgin birth.

1d. In the 4th Chap. of Galatians, he speaks of two men coming into existence.

Christ was “made” - Galatians 4:4

Isaac was “born” - 4:29

5c. N.T. writers like to speak of Christ as the seed of David:

II Timothy 2:8

Matt. 1:1

Rev. 22:16

6c. This is so prominent because:

1d. Had to be seed of David to be Christ.

2d. Must be of seed of David to have legal right to the throne of Israel.

3b. Declared (to be) the Son of God.

1c. This describes His deity.

2c. Spirit of holiness refers not to H.S. but the entire Godhead or his own spirit.

3c. As to humanity He is “made”.

As to deity He is “declared”.

Marked out by sure signs - viz. - resurrection.

John 2:18 - 22 Raise up temple.

Matt. 16:4 Sign of Jonah.

He rose and guaranteed that all others shall rise.

John 5:24-29

4b. Through whom we have received grace and apostleship.

1c. Ephesians 4:10-11.

2c. Not grace of salvation but God’s favor in the privilege to preach the gospel.

3c. The preacher ought never to growl about the hardness of preaching.

4A. The Saints of God. (1:6-7).

1b. They are called of Jesus Christ or “called Jesus Christ’s.”

2b. Since Christ is in them, they are the beloved of God.

3b. Called Saints. (to be) not in the original.

1c. Sainthood is not a goal or destination of the future.
It is a present possession.

2c. If Catholics believed this, their doctrine of saints would be swept away forever.

3c. If Protestants believed this, there would be more holy living.

4c. It is not humility but rank unbelief and infidelity that induces men to deny this truth.
It is mock humility for a Christian to refuse to possess the name saint.

5c. Holiness is the antithesis of self. (II Cor. 5:15)

4b. Grace to you and peace from God our Father, and the Lord Jesus Christ.

1c. Grace and peace are the Siamese twins of the Bible.

2c. They have an order; you cannot have peace without first receiving grace.

3c. They flow from two persons: from God our Father, and the Lord Jesus Christ.

Beets’ closing for the salutation

Notice the beauty and symmetry of Paul’s opening sentence. It is a crystal arch spanning the gulf between the Jew Tarsus and the Christians at Rome. Paul begins by giving his name: he rises to the dignity of his office, and then to the Gospel he proclaims. From the Gospel he ascends to its great subject, to Him who is Son of David and Son of God. From this summit of his arch he passed on to the apostleship again; and to the nations for whose good he received it.

Among these nations he finds the Christians at Rome. He began to build by laying down his own claims; he finishes by acknowledging theirs. The gulf is spanned. Across the waters of national separation Paul has flung an arch whose firmly knit segments are living truths, and whose keystone is the incarnate Son of God. Over this arch he hastens with words of greeting from his Father and their Father, from his Master and their Master.

PERSONAL COMMUNICATION

II PERSONAL COMMUNICATION 8 - 15

Paul first establishes an official relation with the church at Rome. The average ecclesiastic would have been satisfied with this, but Paul desires to do more. He desires to establish an heart relationship with the people there. Some times when we speak, we unconsciously reveal our inmost soul. It may be to our shame or perhaps to our glory. So it is here with Paul. The most sacred thoughts and cherished longings of his heart are revealed in this passage.

1A. Paul's Thanksgiving. (8)

1b. First, I thank my God -

1c. His epistles show that he was thankful for every group of churches.

2c. He was forced to omit the Galatians.

2b. Addressed to God through Christ.

1c. Christ is the only mediator.

2c. Whole religious controversy is over Christ.

3c. Fraternal orders recognize existence of God but ignore Christ.

3b. For you all - all other Christians.

4b. Faith spoken of throughout the whole world.

1c. This is not flattery.

2c. World meant Roman Empire - Luke 2:1

2A. Paul's Service. (9)

1b. Religious service, or priestly service. This is not an act of worship. Lowliest task is a service of worship. Recognizing this, secular and sacred distinctions disappear.

2b. In the Gospel of His Son.

3A. Paul's Prayer. (9 -10)

1b. Constant - without ceasing, always. (Someone has said that Paul reached more souls by praying than preaching.)

2b. Personal (Make mention of you)

1c. Paul mentions 26 people in Roman Church (see chap. 16). He had never been there.

2c. He did not deal in glittering generalities.

3b. It was particular (specific). Prosperous journey.

4b. Submissive. (In the will of God)
Same characteristic as those of Jesus.

5b. Not dictatorial (If by any means) Divine healers err on this point.

6b. Genuine. (God is my witness) Not a pious fraud, no sham.

4A. His Longing. (11 - 12)

1b. It does not lack dignity.

2b. It does not lack tactfulness.

3b. It begins with an expression of love, "I long." This is equivalent to saying, "I am homesick to see you."

4b. He desired to impart a spiritual gift.

5b. Benefit mutual. (Can't give without receiving.) This is the mysterious reflex help which a minister receives when pouring out himself to others.

5A. His Purpose. (13)

1b. That he might have fruit among them.

2b. Gives explanation for long delay.

3b. He had been called for 20 years as an apostle to the Gentiles, yet had not had an opportunity to preach in the Capitol of the Gentile world.

4b. Acts. 19:21 His purpose.

5b. Romans 15:22 His hindrances.

6b. Paul was human - he may have been discouraged. Christ came to him in prison and Cheered him - Acts 23:11.

7b. Hindrances are not always sure evidences that our purposes are wrong.

6A. His Indebtedness. (14)

1b. I am debtor - A great missionary text.

2b. These were spoken after he had spent all his life as a missionary.

34 A. D. to 58A. D. About 10 years of life left.

3b. This is a philosophy of Christian service.

4b. Paul was not a debtor to God - Christ had paid that debt: but he was a debtor to the world. He did not consider himself as a hero.

5b. This is not just mere expression of personal feelings; but it is scripture applicable to all Christians.

6b. We cannot appropriate promises without assuming the obligations. "Owe no man anything, save to love one another." We owe a debt to the world; it is dishonest not to pay. Romans 13:8.

7A. His Readiness. (15)

1b. It is not enough to have purpose: we must be ready.

2b. This has dragged out the evangelization of the world though 19 centuries. There are faint hopes of its being completed in the present century judged by the reaction in foreign missions.

3b. God is ready. (Matt. 22 the king is ready)

4b. No Christian can say that he is ready for Christ to come, until he is ready to carry the gospel.

5b. God doesn't ask us to do something impossible - "as much as in me is."

Conclusion

After having considered the whole life and philosophy of Paul, we are impressed with the fact that he is a great man. But Paul would have us understand that “no man should glory in men” (I Cor. 1:29; 3:21). And Paul said of himself in I Cor. 15:10 - By the grace of God I am what I am. The Holy Spirit would have us remember, that whatever greatness may have been the possession of Paul, Paul deserved no thanks, for it was the grace of God which was bestowed upon him.

THE THEME OF ROMANS

III THE THEME OF ROMANS

The theme is made up of such words as - power, God, salvation, righteousness, faith, and life. These are not only the greatest words in the Bible, but the greatest words in human speech. It is likewise to be recognized that it is Christ who gives meaning and value to these words. Take Christ out and they become scarcely more than empty words and high sounding phrases.

Christ the power of God I Cor. 1:24

God was manifest in the flesh I Tim. 3:16

Mine eyes have seen thy salvation Luke 2:30

Christ Jesus ... made unto us ..righteousness I Cor. 1:30

Jesus the author and finisher of our faith Heb. 12:2

And see that Just ONE Acts 22:14 - Rom. 5:9

I am the living bread John 6:51

So we are right in saying that if you take Christ away you have no gospel.

1A. The Gospel is the Power of God unto Salvation.

1b. In speaking of it, we often say that it has power, but the Word says that it is power. Power is one of the most awesome things in the world. Niagara - stars - radium - atom. The word in Greek used to describe the Gospel, gives rise to two English words both of which unitedly define the work of the Gospel. From “dunamis” we get Dynamo and dynamite. Dynamite blows and smashes things all to pieces. A dynamo builds things up. The Gospel blows old things (sin, unrighteousness, and ungodliness) to pieces. Then it builds up with a new life, a new nature, a new creature entirely.

Power is a dangerous thing if not handled aright. Likewise also the gospel. It is a savor of life to those who believe. It is a savor of death to those who do not believe.

Church has no power because it has lost the gospel.

Men praying for power, who have tossed the gospel away which is the power, makes the devil laugh and angels weep.

2b. The Gospel defined. Most people do not know what it is.

1c. The scriptural definition. (I Cor. 15:1-4)

1d. It is a person - not a code nor a creed.

2d. He died for our sins (Buried - proof that he died).

3d. He was resurrected (Appeared - proof that he rose).

2c. It contains 26 words, and if words can save us then these are the words. "To hear words of thee - Acts 10:22,36. Ideas, after all, are the most powerful things in all the world. And ideas are expressed in words.

2A. It is the Power of God to Everyone who Believes.

1b. Priority or race distinction is broken down.

2b. Faith is the appropriating element.

1c. Not keep the law, or the golden rule, or be baptized.

2c. The condition must be that which any man can meet. The thief for instance.

3c. What does it mean to believe?

1d. It is simple trusting acceptance of the gospel when it is preached.

2d. Godet: God says I give, the heart says I accept.

3d. African savage: Faith is the hand of the heart.

3A. Because therein is the Righteousness of God revealed from Faith to Faith.

1b. All religions have schemes for the saving of men - but they all depend upon the righteousness of men when they have none.

2b. The Gospel recognized that man has none and proceeds to provide it. Therein lies the power.

3b. The next verse states the fact that wrath is revealed, but God is gracious for he never reveals wrath until he has first revealed righteousness, the way of escape.

4b. Notice carefully, that Paul was not preaching a plan, nor a philosophy, but a person. That is why Paul was not ashamed. During his lifetime he stood before the highest dignitaries, kings, governors, priests, and emperors, but never once was he ashamed to preach the Gospel of which Christ is the content.

5b. When in a dark, damp dungeon below the palace of the Caesars, bound in chains and writing to Timothy he said - I suffer these things, nevertheless I am not ashamed.

(II Tim. 1:12)

PART I

CONDEMNATION OR THE WRATH OF GOD REVEALED

Key Verse 1:18 “For the wrath of God is revealed from heaven.”

The Gospel cannot save a man until he sees his condition, that he is lost and undone. There is a universal gospel for a universal need. Men today admit sin but deny the guilt. This section is designed to condemn men in their sins, and to convict them of its guilt.

1A. The Heathen world condemned. 1:18-32

1b. Wrath revealed. 1:18 -20

1c. What is the wrath of God?

1d. Not an arbitrary outburst of temper.

2d. It is a holy aversion to all that is evil.

3d. It results in a firm resolve to destroy it.

4d. It is the wrath of law - calm, dispassionate, disinterested.

2c. How is it revealed?

1d. Revealed in the scripture.

Eph. 2:3

Rom 6:23

John 3:36

2d. Revealed through the Cross of Christ.

1e. Spared not his own Son. Romans 8:32

2e. Why hast thou forsaken me. Matt. 27:46

3e. The Cross is the greatest exhibition of the wrath of God that has ever been made.

3d. It is revealed in natural law.

1e. Compare with verses 1:24-32

2e. Example of drunkard.

3c. The source is from heaven.

1d. It is the dwelling place of God.

2d. Prodigal sinned against heaven. (cf. Luke 15:21)

3d. Natural law from heaven.

4c. The wrath is continuous. “Is being revealed.”

The Greek verb is in the present tense showing continuous application.

5c. It is against all ungodliness and unrighteousness.

1d. Righteousness is doing right.

2d. Godliness is doing right for the glory of God.

3d. Unrighteousness is sin against God’s law. It is moral sin.

4d. Ungodliness is sin against God or religious sin. Ungodliness is put first, for out of it flows all other sin.

6c. The effect of man’s sin.

1d. It hinders the truth.

2d. Most men are intelligent enough to know God but sin holds down the truth.

2b. The Wrath of God Deserved. 1:19-23

1c. Because the pagan world had a revelation in creation. 1:20

2c. Because they turned their backs on this revelation and turned to the worship of the creature. 1:21-23

Paul has an evolution of religion which conforms to that of sociologists, but completely reverses it. The farther back in religion one goes the purer it gets, says Max Meuller, the great philologist. Church history is the history of declension and corruption. It is likewise so with individual churches.

3b. Wrath inflicted. 1:24-32

1c. God gave them up. L:24,26,28

1d. Three-fold means completeness.

2d. He gave them up to their own lusts.

3d. It is a God-abandoned world.

2c. The things to which He surrendered them:

1d. To a depraved heart 1:24-25

2d. To a depraved body 1:26-27

Brahman priest after reading translation of Romans:

“Somebody has been spying on us.”

3d. To a depraved mind. 1:28-32 Atheism a religion - haters of God. Hell-burning lust with no satisfaction.

Conclusion

1. Sin is progressive - Once begun it needs no impetus but its own. It is the only perpetual motion in all the world.

2. The lowest sins grow out of sins that are in good standing in the world. These two sins which are committed most and held the lightest are (1:21) failure to glorify God, and failure to thank God.

2A. The Moralist Condemned. 2:1-16

Introduction:

1. Any man who judges is the subject.

2. Meaning of judge: Any man capable of moral judgment: i.e. any man who can discern sin in others and denounces it as such.

3. The moral classes are under consideration. Pharisees - moral philosophers of Greece, Epicureans and Stoics.

4. The key word of this section is judgment. It occurs 9 times. Man begins the judgment, but God picks it up and finishes it.

1b. Moral man is condemned by his own judgment. 1

- 1c. Repetition of the pronoun ‘thou’. The pronouns in the preceding section are of the third person. Thus Paul must be addressing men of his own day.
- 2c. Thou that judgest - he is the man who distinguishes from right and wrong and condemns the wrong. Men everywhere possess this moral judgment, but not all exercise it.
- 3c. Thou condemnest thyself:
 - 1d. Not because he judged, but
 - 2d. Because he did the same things. Example - David wasn't a hardened criminal but he allowed his desires to master him. David and Nathan
- 4c. Thou doest the same things.

The moralists are not guilty of the whole category of sins named in the preceding section, but some of them in deed and many in thought. William James - Psychology. The great similarity between these and the pagan world is that they sinned with the light and disapproving the sin, while the pagan sinned without the light, approving what they did. 1:32

- 5c. Thou art without excuse. 1:20 - 2:1

They did these things which they knew were wrong and therefore they were the more wicked.

- 2b. Condemned by God's judgment. 2:2-16

Introduction: Four great principles.

- 1. According to truth. 2
- 2. According to deeds. 6
- 3. Without respect. 11 (rich man and king)
- 4. Searching the secrets. 16 In this section, God is not telling men how to be saved, but why men are lost.
 - 1c. According to truth. 2-5

The judgment will fit the facts. Moses, the negro was admonished by the judge to tell all the truth, and Moses said he guessed under those limitation he had nothing to say.

- 1d. The attitude of the moral man. Victim of false reason - thinkest thou. 3
- 2d. Despising the mercy of God. 4

3d. In either case he is laying up a treasure of wrath. Two ways to lay up treasure in heaven.

2c. According to deeds. 6 - 10

This is the principle. Verses 7-10 are the explanation.

1d. The key to the passage “well doing.”

In every age God has made known a certain truth or requirement, and according to their life-attitude toward that truth or requirement he will judge them.

1e. In the garden - obedience was well doing.

2e. Under the law - keep the law, but if you sin bring a sacrifice.

3e. For the heathen - obedience to conscience in the light of creative revelation.

4e. In the age of grace - believe on the Lord Jesus Christ.

2d. Priority of privilege means priority of responsibility. 9

3d. Righteousness only has a goal. 7 Unrighteousness has no goal.

3c. No respect of persons. 11 - 12 The principle stated.

1d. The application of the principle. 12

1e. The Gentile without law shall perish. 12a.

2e. The Jew shall perish with the law. 12b. Sin will bring judgment wherever it is found.

2d. The rational basis of the judgment. 13 - 15

1e. The Jew - the doer is justified. 13

1f. Rich young ruler. Matt. 19:16-26

2f. Must keep all the law. Jas. 2:10

3f. Law is like a chain. A link broken destroys all.

2e. The Gentile - the law of conscience. 14

- 1f. They have no written law.
- 2f. By nature they do the things of the law.
- 3f. Their conduct proves the inward law of conscience.
- 4f. By that law they shall be judged.

The Court in the human heart. 15

- 1. The law code - the law written in their hearts.
- 2. The Judge - their conscience also bearing witness.
- 3. The Plaintiff - accusing.
- 4. The Defendant - excusing.

In this section Paul sweeps away two popular fallacies and pleas:

- 1. The plea of ignorance - answer is conscience.
- 2. The plea of privilege - answer is justice.

4c. Will uncover the secrets of men - Principle

1d. The content of verse 16 is a continuation and expansion of verse 5, and is related to everything in verses 6 to 15.

2d. According to my gospel.

1e. According to what he believed.

2e. According to what he preached.

3e. According to Christ who is the subject of the gospel and the judge. Acts 17:31
John 5:22,27

3d. He will judge the secrets - good deeds have evil motives which are hidden in the heart. Even these will not escape the Judge. cf. I Cor. 4:5

Cleanse thou me from secret faults. Ps. 19:12

Conclusion

The judgment will be according to truth for it will fit the facts. It will be according to deeds for it will cover what has been done. It will be according to impartiality for it will be on the basis of what each person knew. It will probe the secrets and condemn even the intentions of men.

3A. The Jew condemned. 2:17 - 3:8

American S.V. here - “But if thou bearest the name of a Jew.” The Jew claimed exemption on three grounds.

1. On the basis of the Law - The Talmud says that a study of the Law is equivalent to the keeping of all the commandments.
2. On the basis of circumcision - seal of the covenant. Talmud says that Abraham sits at the door of hell and does not suffer anyone to be cast in who is circumcised.
3. On the basis of natural birth - John 8:32,33. Abraham their father; they are his seed.

1b. His law cannot save the Jew. 17-24 Legal morality.

1c. Description of the zealous Jew. 17-20

1d. Claims as to self. 17-18

- 1e. Rests in the law.
- 2e. Makes boast of God.
- 3e. Knows His will.
- 4e. Approves things more excellent.

The reason is - being instructed out of the law.

2d. Claims as to relation to others. 19-20

- 1e. Guide of the blind.

2e. Light to those in darkness.

3e. Instructor of the foolish.

4e. Teacher of babes.

The reason is - knowledge of truth in the law.

2c. The Apostle's charge against the Jews. 21-24
Series of affirmative questions.

1d. He covers the entire law.

1e. Stealing.

2e. Adultery.

3e. Sacrilege.

2d. Specific as to the law.

1e. The fact. 24

2e. The observation - a teacher ought to live as loudly as he talks.

2b. Circumcision cannot save the Jew. (Religious rites) 25-27

1c. Circumcision is a part of the law. Jas. 2:10

2c. This can be applied to baptism. By claiming it as a saving ordinance, you automatically put yourself under the law and must keep the whole law or be lost.

3b. Birth cannot save the Jew. (Natural birth) 28-29
(Birthright grace of the quakers)

1c. outward assent does not make a Jew.

2c. A Jew must be one inwardly.

4b. Argument won't help the Jew. 3:1-8
(I speak as a man) - key to passage - that is to say, Paul is reproducing the arguments of men. 3:5

1c. What is the use of being a Jew? 1

1d. Answer - entrusted with oracles

2c. What if some did not believe? 3

1d. Answer - God will be true even though men be liars. The promises will not be void. 4

3c. Will not God be unjust to punish sin when it brings him glory? 5

1d. Answer - God will judge the world the Jew knows. Such an argument would take away this judgment. 6

4c. If sin magnifies God's grace why not sin? 7, 8a.

1d. Answer - for such judgment is just. 8b.

When men leave the realm of ethics and morality for the sake of a philosophy, their condemnation is just. In this day and age men are abandoning what they know to be right for the sake of the pet philosophies they hold.

The only doctrine that could be perverted is that of salvation by grace.
This is proof of the doctrine which Paul taught.

4A. The Condemnation of the whole world. 3:9-20

Paul has been dealing with 3 classes and against each one he has brought a witness. Against the heathen he has brought the witness of creation. Against the moralists he has brought conscience. Against the Jews he has brought the written word. In verses 9-20 Paul summons not a class, but the whole world to the judgment bar of God. The procedure is judicial and that of a court room. First, there is the charge in verse 9. Then the indictment in verses 10-18. Finally, the verdict in verses 19-20.

1b. The General charge. 9

1c. All under sin.

1d. Habit of sin.

2d. Power of sin.

3d. Doom of sin.

2b. The written indictment. 10-18

1c. Man depraved in 4 different ways.

1d. In character. 10

2d. In mind. 11-12

3d. In speech. 13-14

4d. In walk. 15-17

Some observations:

1. Contradiction on verse 10 and Luke 1:6 Righteous after the manner of law - that is Legal righteousness in Luke 1:6.
2. Repetition 4 times of “there is none” - suggests universality.
3. In verse 11 it says: none seek after God. Philosophically men do seek after a first cause. Morally no man seeks after God.

Philosophers have never solved a single problem. They have had a lot of fun though in their philosophic cliff climbing. It is said that philosophers are like a snake of the south - whenever they see danger approach, they put their tail in their mouths and swallow until it disappears.

4. None that do good. 12b.

1. Men do good for selfish motives which makes good evil.
2. No man of the world ever makes a practice of doing good even from unselfish motives. The verb in this connection is present, signifying continued action.
3. No man can do good except in the Spirit. (I Cor. 12:6)
5. The profusion from the throat. 13-14

These verses indicate the set of the mind and heart. “Poison of asps” - They always have the poison although they do not always emit the poison.

Mark Twain on his death bed poured forth the contents of his wicked heart in cursing and blasphemy.

3b. The Final Verdict. 19-20-

- 1c. The word guilty has two meanings.

1d. According to the world, it simply means a breach of the law.

2d. In the Bible it has the added meaning of obligation. A definition would be - a man did the thing of which he was charged and was also under the obligation to suffer punishment for it.

2c. The proof is in the reading of the 19th verse in the R.V.

“That every mouth may be stopped, and all the world may be brought under the judgment of God.”

PART II

SALVATION OR THE RIGHTEOUSNESS OF GOD REVEALED

3:21 - 8:39

Key Verse 3:21 “But now the righteousness of God without the law is manifested.”

1A. Justification or declared righteous in Christ. 3:21 - 5:21

1b. The divine method. 3:21-31

Introduction:

1. “But now” always introduces a new section.
2. Key words of the passage. They are from the same root.

Righteousness

Justify

3. The outline in skeleton.

A. Righteousness provided. 21-22

B. Righteousness needed. 23

C. Righteousness bestowed. 24

D. Righteousness declared. 25-26

E. Conclusion - advantages. 27-31

4. Two kinds of righteousness.

A. Imputed righteousness through redemption. 21-22

B. The attribute of God which is non-transferable. 25-26

5. The meaning of the word justify.

A. Catholics make it mean - to make righteous.

B. But the biblical use is - to declare righteous.

Read alternately these two meanings of the word into the place where the word appears in the following references and it will be found that the meaning of “make righteous” is ridiculous.

a. Romans 2:13

c. Deut. 25:1

b. Romans 3:4

d. Luke 7:29

C. Definition - to pronounce righteous and treat as such.

6. The process of justification.

It is easy enough for a judge to pronounce a man righteous who is righteous; but think of the persons whom God must justify. He deals with sinners, and the ungodly. How can God justify sinners and still be righteous?

Exodus 23:7

Job 25:4 - 13:18

Proverbs 17:15

1c. Righteousness Provided. 21-22

1d. “of God” as source.

2d. “Without law” (choris) apart from all law. In Hebrews 4:15 - Christ was apart from all sin.

3d. “Righteousness hath been manifested.”

1e. Perfect tense of the verb and contains both present and perfect sense. It is an accomplished fact which abides and is available to all.

2e. The Authorized - a present. Revised - perfect.

4d. “Witnessed by the law and the prophets.”

1e. Ritual of sacrifice in Mosaic law.

2e. Prophets prophesied of it.

3e. Romans 4:3 and 4:6-8

5d. “By faith of Jesus Christ.”

1e. In R.V. it is “through faith in”.

2e. This phrase signifies the means by which a man can appropriate it. Men must deal through Christ.

6d. “Unto all”.

1e. There is no limit.

2e. It is for every man.

7d. “Upon all them that believe”.

1e. It is available to all.

2e. But avails only to those who appropriate by faith.

Money in the bank - good to only those who take it.

2c. Righteousness needed. 22b, 23

1d. “No difference.”

1e. Link it with clause before - by faith all.

2e. Link it with phrase after - all have sinned.

2d. The proof of no difference. 23

1e. “have sinned” - aorist - sin whether once or 1000 times.

2e. “come short” - present - coming short - always will be coming short.

3d. “The glory of God.”

1e. Glory is his moral character. Matt. 5:48 John 1:14

4d. Is there no difference between men? Yes, Luke 12:16,47.

The Bible doesn’t raise a question as to the difference in extent of sin, at this point.

But all are alike in one respect, namely that all come short of God’s moral character.

If an old woman, halt and lame, should endeavor to jump across the Atlantic Ocean, her case could not be more hopeless than that of the broad jumper who now holds the world record.

There is an organized guard in England which holds the requirement of 6 Ft. for entry. If a man is five feet one, he is not more disqualified than the man of five feet eleven.

3c. Righteousness bestowed. 24

1d. “Being justified”. Connect with 22a.

1e. It is more than pardon or forgiveness.

2e. He also pronounces him absolutely righteous, but gives him a standing like as though he had never committed sin.

2d. “Freely” (dorean) Translated in:

1e. John 15:25 - without a cause.

2e. II Thess. 3:8 - for nothing.

3e. Justified by nothing in nor from us.

4e. Faith is not the procuring cause, but the hand that accepts it.

3d. “By his grace.”

1e. Grace is the undeserved, unmerited favor of God.

2e. It is “freely” on the human side - it is by “grace” on the divine side.

4d. “Through the redemption that is in Christ Jesus.”

1e. Redemption - to set free by the payment of a price.

2e. Grace could never set the sinner free without a redemptive price, so grace provides the price. It cost us nothing, but it cost God something.

3e. Christ stood in our stead and suffered our doom. He went out into the dark and suffered separation from God.

We talk of God-forsaken spots, but there was only one and that the cross.

Sermon on Justification. Romans 3:24

Introduction:

Most difficult thing God ever did. Easy to make world.

1A. Meaning - being justified.

2A. The manner - freely.

3A. The source - by his grace.

4A. The ground - through redemption in Christ Jesus.

4c. Righteousness declared. 25-26

1d. Key phrase - “to declare his righteousness.” In R.V. -
“to display or exhibit his righteousness.”

2d. Righteousness - This is the attribute of God - his personal righteousness.
How did God exhibit His righteousness?

Ans. In the first part of verse 25 - It was made in the Cross of Christ. Why was the death of Christ necessary to display the righteousness of God. Two reasons:

1e. Past - 25 A.R.V.

To show his righteousness and vindicate it. His character had been in question since he had passed over sin in the past by accepting a sin offering. In the cross of Christ, God punishes all sin.

The word used for remission at this point is not the usual word employed. It means to pass over.

Psalms 94:6-7 50:21

Acts 17:30 A.V. - “winked” R.V. - “overlooked”

2e. Present. 26

In order to justify men in the present, God solves it by taking the penalty upon Himself and imputing his righteousness to the believer.

“Propitiation” is the same word used in the Septuagint for mercy seat in the O.T.

Propitiation is available only by faith.

To believe means more than mere mental assent of knowledge, or reception of the Savior, but it means more for it means the recognition of the fact that He took my doom which I justly deserved.

5c. The advantages of this method of saving men. 3:27-31

1d. It excludes all human boasting. 27

1e. There will be no boasting in heaven.

2e. There will be no self-made men in heaven. Self-made men usually worship their own creativeness.

2d. It is consistent with the unity of God. 29-30

1e. He is the God of all men.

2e. Puts all men on the same plane so that He can extend mercy to all.

The Jew thought he was on a higher plane. Deut. 6:4 “If God is but one God. He is God of all men. If He is God of all men, He must have but one way of saving men.

3d. This method of saving men established the law of God. 31

1e. To establish the law by keeping the law, he would destroy the law, for none have ever kept it.

2e. But through Christ the law was established because he paid the penalty demanded by the law.

2b. The Old Testament Illustration. 4:1-25

Introduction:

1. Paul's doctrine of Justification (in 3:21-31) is opposed to Judaism, as interpreted by men. (Not as set forth in Old. Test.)

2. To support his case, the first thing Paul must do is cite the example of Abraham, the great example, and the father of all Jews.

3. Abraham is the father of the faithful and also of Jewry.

4. Logically Paul must deal with the case of Abraham.

1c. Introduction. 4:1-2

1d. What did Abraham get according to the flesh?

2d. What does flesh mean?

1e. Flesh doesn't mean merely the body.

2e. It means the whole of fallen nature with its energies and powers unrenewed by divine grace.

3d. Works before men not referred to, but works before God.

4d. Every Jew would argue that Abraham had these three things:

1e. Righteousness.

2e. Inheritance.

3e. Posterity.

5d. The Apostle deals with them and shows that he received all of them by faith.

The key word to this section is “count”. “Count,” reckon,” and “impute” are words meaning the same thing all of which are translation of the same Greek word. They appear in 3,4,5,6,8,9,10,11,22,23,24. It means - to put to one’s account.

Key phrase - ‘Faith reckoned for righteousness.’”

The word “reckon” confirms the meaning of justification.

2c. Abraham’s righteousness received by faith. 3-12

1d. Paul begins in a striking fashion, allowing no quibble nor parley with human opinions. “What does the Scripture say?” Genesis 15:6

2d. The Jews might object and say that faith was a meritorious work. The Catholics hold it. (But even then we get our faith from God). But Paul answers the objection in verses 4,5. Works merit a reward and signify a debt. But faith is not a work.

3d. Two things concerning salvation are revealed.

1e. Works are ruled out.

2e. God justifies the ungodly. Luther’s troubled mind in the convent. Von Staupitz comforts him with words of justification.

4d. He introduces another O.T. character to show what he says is true. 6-8
Ps. 32:1 ff.

5d. Here is another Jewish objection: Wasn’t circumcision a meritorious act on the part of Abraham. The answer is in verse 10.

Genesis 15:6 - declared righteous.

Genesis 16:16 - age at time of justification at least 86.

Genesis 17:24 - age at circumcision - 99 years.

6d. What is circumcision good for then? It is the seal of what he already had. 11

7d. Paul reverses the Jewish notion in verses 11-12. The Jews thought that the Gentiles must come in by the Jewish door, but the truth is, the Jew must

come in by the Gentile door for Abraham was a Gentile when he was saved and thus is a type of all those who believe.

8d. “For” - this preposition does not mean faith in the stead of righteousness. The preposition means “eis” or toward in the direction of - that is, faith reaches out for righteousness.

3c. Abraham’s Inheritance was received by faith. 13-16

1d. The world is promised to Abraham and his seed. Gen. 15:18 Who is his seed?

1e. Primarily - Isaac. Gen. 17:18-21

2e. The Jewish people (the true Jew - Rom. 2:29)

3e. Pre-eminently - Christ. Gal. 3:16

4e. All believers. Gal. 3:29

2d. How did he get this promise? Historically he didn’t receive the promise except In Isaac.

3d. Why couldn’t the inheritance come by law? The answer is in verse 14. No one has ever kept the law.

4d. Why the promise must come by faith.

1e. To escape the wrath of law. 15b

2e. By faith that grace may operate. 16a

3e. That the promise may be sure to all. 16b

Fulfillment through grace depends on God.

Fulfillment through Law depends on man.

Man always fails, God never fails.

Christ as seed could have had eternal life on the basis of personal character and works. But he could never have shared that with the human race.

4c. Abraham received a posterity by faith. 17-21

Five things about Abraham's faith.

1d. He believed God. 17a

2d. He believed in hope against hope. 18 There was no human ground for hope - but against a human hope he believed in the hope of God.

3d. He believed in face of adverse circumstances. 19

4d. He believed without staggering. 20 Without wavering - that is, he wasn't divided.

5d. He believed God could do what he promised. 21

5c. Conclusion. 22-25

1d. The great historical fact. 22 Genesis 15:6

2d. The application to us. 23,24.

3d. The principle is the same with us as with Abraham.

1e. Abraham looked forward to a promise and its fulfillment.

2e. We look back to an accomplished fact. Not merely faith in a promise or a fact but faith in God who fulfills promises and accomplishes facts is the vital point.

4d. "Because of" in place of "for," suggests the correct meaning. Being raised is the seal that justification has been made. Read Moule on this verse - 4:25.

CHAPTER 5

THE RESULTS OF JUSTIFICATION

3b. THE RESULTS OF JUSTIFICATION. 5:1-11

Justification is not merely the initial blessing, but the initial blessing which carries with it and includes a host of other attendant blessings.

The key phrase of this passage is “we have.”

12 distinct blessings seem to appear in this passage.

1. Peace. 1
2. Access. 2
3. Standing in grace. 2
4. Joy in hope of glory. 2b
5. Joy in tribulation. 3
6. Hope that is sure. 4a, 5
7. Love of God shed abroad in our hearts. 5
8. We have the Holy Spirit given unto us. 5b
9. We have the proof of the evidence of God’s love. 6-8
10. Immunity from wrath. 9
11. Assurance of final salvation. 10
12. We have joy in God himself. 11

The aorist tense of the first verse, signifies an act once for all. It controverts the idea of educating a man by degrees into the Kingdom of God.

1c. Peace with God. 1

1d. Peace is not a peace of mind or feeling.

1e. Some have peace of mind but no peace with God.

2e. Others have a peace with God, but no peace of mind.

2d. This peace signifies a relationship with God.

1e. The first state of the sinner is enmity with God.

2e. Through atonement Christ made peace with God. (Tract of peace having been made.)

2c. Access into Grace. 2

1d. A rebel might be pardoned but have no access into the presence of the king.

2d. We have been pardoned - peace has been made, and besides, we have access, permanent access into the presence of God. (A perfect tense is used here)

3c. We rejoice in the hope of the glory of God. Fully dealt with in 8:18-25.

What is the glory of God?

1d. The likeness of God. Moral glory.

2d. Hebrews 1:3 (Son) “the brightness of his glory”.

3d. Romans 8:29 (Us) “to be conformed to the image of His Son.”

4c. Rejoice in tribulation.

1d. To unbelievers affliction is terrible.

1e. He has only one life to enjoy.

2e. If this life is ruined, then of all men he is most miserable.

2d. The Christian has the hope of another life.

3d. We are not to rejoice in spite of, or in the midst of, but in tribulation. Paul literally says, I thank God for my troubles.

Proof - verse 11: We would not rejoice in spite of God.

1e. Heb. 12:11-14 Chastening brings holiness in which we shall see God.

2e. This truth brings rejoicing.

3e. Romans 8:17,18

4e. II Corinthians 4:17

5e. James 1:12

6e. Romans 5:3 - It works steadfastness, approvedness, hope.

5c. And hope putteth not to shame.

1d. What is hope.

1e. That of verses 2 and 3 for the glory of God.

2e. It should be linked up with the blessed hope for it is at His coming that we shall be like Him.

2d. The evidence of the hope.

1e. Internal: The love of God shed abroad in our hearts. 5

2e. External: Christ died for us. 6-8

6c. Verses 9-10 are an argument or an inference based on the facts in 6-8.

1d. We are justified by the blood of Christ. Therefore much more we shall be saved through him.

2d. We were enemies and reconciled through His death. Therefore being friends we shall be saved by His life.

Moule says: “We shall be kept safe by His life.” He refers to the High Priestly intercession of Christ. Heb. 7:25

4b. The Contrast between Condemnation in Adam and Justification in Christ. 5:12-21

Introduction:

1. The passage presents a contrast and a comparison. In verse 16 for contrast: “But.” Inverse 18 for comparison: “Even so.”
2. The passage presents a contrast and a comparison between Adam and Christ, who are the sources of condemnation and justification, between which there is also a contrast and comparison. 5:14
3. This passage is an expansion of I Cor. 15:45. The First and Last Adam.
4. This section forms a conclusion to the first two main sections of the book, namely condemnation and justification - here laying them side by side.
5. Outstanding characteristics of the passage.
 - a. Begins with Adam and ends with Christ.
 - b. Filled with contrasting terms.

Adam as opposed to Christ. 14
Sin contrasted with righteousness. 21
Disobedience with obedience. 19

Condemnation with Justification. 16

Law with Grace. 20

Death as over against life. 21

c. The four kings of the passage.

1. The reign of Sin. 21

2. The reign of Death. 14

3. The reign of Grace. 21

4. The reign of the Believers. 17

d. The Work of Christ goes just as deep as the work of Adam. 18,19,21

e. The work of Christ far exceeds the work of Adam. “Much more” in verses 15,17,20.

f. The Outline.

1. Adam, sin, death. 12-14

2. Adam and Christ contrasted. 15-17

3. Adam and Christ compared. 18-21

4. Christ, righteousness, life. 21

1c. Adam, sin, death. 12-14.

1d. “Wherefore” links to argument which has gone before.

2d. Literary construction:

1e. Matt. 25:14 “For it is as”

2e. Justification in Christ is like condemnation in Adam or vice-versa.

3d. Paul is careful to say that sin didn’t begin with Adam. Sin merely entered the human race by means of Adam.

4d. Sin and death can’t be separated.

5d. Death passed upon all men, that is, it penetrated to all men.

6d. When you get to the comma in 12b, men throw up their hands and cry, “It isn’t fair.” Num. 16:22

7d. But Paul silences this protest by saying, “I want to remind you that all have sinned.” In this verse he isn’t trying to explain the mystery of Adamic sin.

Paul mentions the doctrine of imputation but attempts no explanation. The final clause of verse 12 is merely an answer to silence those who protest against imputation, reminding them of actual sin in the life of every man, produced by the sinful nature passed on by Adam to all the human race.

8d. We know sin was in the world in spite of the absence of the law, for there was death, the infallible proof of sin. Genesis 5 is like a funeral knell. To the Christian Scientists who say there is no sin, one should take them by the hand and lead them out into the graveyard.

All we have to do to determine whether there was sin is to read Genesis 6.

9d. Those who didn’t sin after the likeness of Adam’s transgression:

1e. Children -tiny.

2e. Idiots.

2c. The Contrast. 15-17

1d. Quality. 15

1e. In Adam the many get exactly what they deserve.

2e. In Christ they are offered everything they do not deserve.

2d. Quantity. 16

1e. One offense brought condemnation.

2e. Many offenses were blotted out in justification.

Illustration: Set fire to one tree and soon the whole forest is on fire. But when an attempt is made to put the fire out, a whole forest of trees must be dealt with.

be

3d. Certainty. 17 Since death does reign through Adam, how much more does life reign through Jesus Christ.

3c. The Comparison. 18-21

1d. Both condemnation and justification come to all men.

2d. Beware of the universalism that can easily be misconstrued from this verse.

“Come upon” used with reference to justification in the A.R. should be translated “come unto” as it is in the R.V.

3d. Disobedience made men sinners. Obedience (in atonement) made men righteous.

4d. Comparison of the right of grace and the reign of death.

5d. Law in verse 20 came to show forth sin. So that it would be more apparent to the eyes of men.

4c. Christ, righteousness, life. 21

Comparing verses 12 and 21 it will be seen that:

1d. As over against Adam there is Christ.

2d. As over against sin there is righteousness.

3d. As over against death there is life.

Thus the scales are balanced and there is a neutrality that cannot be broken. But what makes the difference? Notice that the thing that weighs down the scale on the side of Christ, righteousness, and life is grace. Grace makes the difference.

2A. Sanctification or made holy in Christ. 6:1 - 7:25

1b. The right way of sanctification, or union with Christ. 6:1 - 23.

Introduction to Chapter 6

We have settled one problem, the problem of the sinner and the guilt of his sin. He has been shown to be a sinner and guilty before God. His guilt is taken away through the atonement.

We now face the problem of the justified sinner and the power of sin. The solution to the first problem was justification. The solution to this problem is sanctification.

Since Christ has paid the debt of our sin through the atonement, it cannot be collected again, else God is Monster. But God is faithful and just, so the solution to the problem of the penalty for the guilt of sin is past. But there is a very real problem when we deal with release from the dominion and power of sin. If a child should disobey its parents and run outdoors and fall into a mud hole there would be two problems to deal with. First, the administration of punishment for disobedience, which would probably be the paddle. But there remains yet the dirt. The bathtub would probably be the solution to the remaining problem. So it is with the guilt and power of sin.

The literary construction is very evident. In 5:20 we read: But where sin abounded, grace did much more abound. Since Paul has dealt with the penalty of sin, it was by grace that justification could be made. Now justification and sanctification are inseparable twins, the one preceding the other. “What God hath joined let no man put asunder.” But since justification called forth grace, and grace abounds more in the presence of sin, that calls forth the question in 6:1 - Shall we continue in sin that grace may abound? Thus the power of sin which is not broken, must be properly dealt with.

The Key Word of the passage is “holiness,” in the A.V., or “sanctification” in the R.V. The word appears in 19b and in 22.

In the case of Justification, there is substitution of Christ for the sinner; that is, Christ dies for us in our stead. In the case of sanctification, there is identification of the sinner with Christ in His death.

Two questions sum up the entire passage, the first in 1b - Shall we continue in sin? - thus suggesting continuance in sin. The other is in 15a - Shall we sin? - denoting the act which is only occasional. In I John 3:9 the absolute impossibility of continuance in sin as a habit is expressed. The reason a Christian will not do this is because he is born of God and his seed remaineth in him. If a professing Christian sins habitually, he proves without question of a doubt that he is not a true Christian. This verse is an argument likewise for the security of the saint.

There are three key words: “Know” in 3,6,9: “reckon” in 11: and “yield” in 13,15,19.

1c. Know the facts of our union with Christ. 1-10.

1d. Know that we were identified with Christ in death. 3-5

1e. Baptized into “the” death.

2e. Illustration: the two thieves.

3e. Does it refer to baptism. No, because:

1f. Does not say water.

2f. Says into Jesus, and into the death.

3f. Presents a more powerful argument for water baptism, by taking this passage out of the realm of ritualism.

4e. The basis for release from the law is death. That fact is identification with Christ. cf. Rom. 7:1-2

2d. Know that as a result of identification with Christ in his death, the body is dead, rendered inoperative. 6-8

I Cor. 15:56 - The sting of death is sin, and the strength of sin is the law.

But since the body is dead and law is without a victim the strength of sin is broken. (Man who died before the court could bring action upon him.)

3d. Know that death has no more dominion over us, because it has no more dominion over Christ and we are identified with Him. 9 - 10. This guarantees that the process shall go on and never cease.

Thus in the first place we know that we are identified with Christ in His death (3). The effects of that identification is a body released from the law and rendered inoperative (6). The process of sanctification thus begun shall never cease since we are risen with Christ. (9).

2c. We are to reckon all these facts true concerning ourselves. 11

1d. We should continually reckon this true of ourselves. It is the secret of a holy life. We shouldn't let the Devil tell us differently.

1e. The disinherited Jew because of becoming a Christian. He must reckon no longer a son or daughter. A funeral service is held for the disinherited.

2e. In the case of a friend with an evil influence, break the relationship, and then reckon selves as strangers and pursue it.

Godet: "The ordinary idea is, try to become what you would like to be; but the Christian teaching is: Try to become what you already are."

3c. We are to yield or present our members as instruments of righteousness. (As alive from the dead) 12-23.

1d. “Neither yield” (present tense) or present your members. That is, don’t do it continually. Then again in the same verse, “but yield” (aorist) yourself once for all to God. 13

2d. Instruments - weapons - don’t hand over your weapons to sin. 13

3d. A word of encouragement to the Christian. Sin will not have dominion because they are under grace. 14

4d. God forbid that we should sin even once more. You can’t serve two masters. 15

5d. Form or pattern of teaching. 17

6d. Become servants or bondslaves of righteousness. 18

7d. But he speaks after the manner of men. 19a.

8d. As you yielded to sin, so now yield to righteousness. 19b

9d. As you were then free from righteousness, the fruit of which was death. 20-21.

10d. The results of yieldedness. 22

1e. A new freedom.

2e. A new service.

3e. Fruit unto holiness.

4e. The end everlasting life.

11d. The warning and promise. 23.

Suppose someone ignores the teaching of chap. 6 and goes back to chap. 5 and operates under the impression - But where sin abounded, grace did much more abound (20b)? Then for that man verse 6:23 was written. The wages of sin is death. Still there is hope for such a one, for the gift of God is eternal life through Jesus Christ our Lord.

2b. The wrong way of sanctification, or the way of law. 7:1-25

Introduction to Chapter 7.

Human nature loves to depend upon itself. It is self-sufficient. It is independent. So even after being shown the right way, it is prone to turn back to the wrong. Even after being justified through grace, some want to turn back to the law for holiness. But just as the law could not give justification, even so it cannot give sanctification. Even as it was weak through the flesh, and thus could not give righteousness, neither can it give holiness.

A great controversy arises over this chapter. Was Paul relating an experience which took place before or after his conversion? The fact is Paul was converted and saved, but so far as that is concerned it might represent the state of a man who is also unconverted. The whole question is immaterial to the problem at hand; therefore, why speculate? This chapter was not written to give a psychoanalysis of the raging conflict which takes place within the human breast. It was written to warn all men that you can't get holiness by works of the law.

This chapter does not represent the normal experience of the Christian. Paul nowhere intimates that. This chapter ends with the most tragic cry of all the Bible. It is not a normal experience, but may be the case. A man need not pass through this, but if he will not heed the teaching of Chap. 6, then he must pass through the dreary, depressing, desponding experience of Chap. 7, that he might learn that he can't get holiness through law-keeping.

The way for complete victory over sin has been provided through the grace of our Lord in Chapter 6. It is not necessary to sin, but we do sin, and have sinned (I John 1:8, 10) because we have failed to cling to the teaching of Romans 6.

“Serving and Waiting” - 1721 Spring Garden Street, Philadelphia. Newell's work on Romans and Revelation.

Newell's experience with a saloon keeper. “I just came in to remind you that God hasn't got anything against you.” II Cor. 5:19. His shouting testimony on the streets of Dayton.

Characteristics of the Chapter

1. The Key Verse of Chapters 6 and 7 is 6:14.

Chapter 6 relates to sin and its dominion.

Chapter 7 points to the rule of law.

2. The remarkable parallel between the first 6 verses of both chapters.

Chapter 6 - the legal death to sin.

Chapter 7 - the legal death to the law.

Death severs the relationship.

3. The key words of the chapters.

Chapter 6 - sin. It appears 17 times.

Chapter 7 - Law. It appears 18 times referring to the law of God.

4. The occurrence of personal pronouns.

“I” appears once in chapter 6 in verse 19.

Various forms of “I” appears in chapter 7, 47 times.

“I” (30) - “me” (12) - “my” (4) - “myself” (1)

5. The Outline of chapter 7.

1. Law and the Christian 1-6
2. Law and sin. 7-13
3. Law and the carnal man. 14-25

In verses 1-6 he lays down an established fact: the believer is delivered from the law forever.

A question is raised in verse five concerning the goodness of the law, which he picks up in verse seven, and shows that it is not sin. 7-13

Then in the third section, 14-25, he answers the objection which arises, that if the law is good, why does it bring forth evil. The answer is that man is carnal.

1c. The law and the Christian. 1-6

1d. The principle. 1

The law has dominion as long as you live.

2d. The illustration. 2-3

Marriage. “Called” means publicly branded.

3d. The application. 4-6

This is an illustration not an analogy.

4d. The results. 4-6

1f. A new freedom. 4a

2f. A new husband. 4b

3f. Fruitfulness to God. 4b

4f. The old fruit. 5

5f. A new service. 6

2c. The law and sin. 7-13

1d. It reveals sin. 7

2d. It provokes sin. 8-9

“Sin was dead” means inactive and unrevealed.

When was Paul alive without the law? Godet suggests when he was a child. About the age of twelve the Jew imposes the law upon the child.

This aliveness was not a spiritual experience but a moral aliveness, and when put under law, then sin revives and passes into a state of legal death.

3d. It condemns sin. 10

4d. It demonstrates the awful nature of human sin. 13

Verse 11 - It takes that which is good and uses it as an occasion to keep on sinning. (Sin does) “To take occasion” is a military term meaning to take up a place as a base for operations.

Why is it that the law, a good thing, actually becomes an occasion for sin? This question is answered in the next section.

3c. The law and the carnal man. 14-25

1d. The law is good, but man is carnal. 14 “Sold under sin” -

If “I” hasn’t died with Christ as taught in chapter six, then “I” is sold under sin.

Verses 14-25 are a funeral dirge, the most sorrowful words ever uttered by the

human tongue.

2d. The 3 cycles of this section which in every instance comes back to the same place.

In these cycles, Paul states a fact, gives proof, and draws a conclusion.

1e. The first cycle. 14-17

1f. The fact. 14

2f. The proof. 15-16

3f. The conclusion. 17

By first giving self over to sin, sin actually becomes the master, and then you do what you don't want to do. In this manner carnal man becomes the slave of sin.

Thus Paul is not trying to shift the responsibility.

2e. The second cycle. 18-20

1f. The fact. 18a

2f. The proof. 18b-19

3f. Conclusion. 20

3e. The third cycle. 21-25

1f. The fact. 21

2f. The proof. 22-23

3f. Conclusion. 24,25b

In verse 22 "inward man" is proof that Paul is talking of the regenerate man. 25a is the impulsive parenthetical outburst of assurance.

3A. Preservation or kept securely in Christ. 8:1-39

Introduction

1. What about Justification and sanctification? Will they last? Can one depend upon them. The answer is to be found in chapter 8.

"In Christ Jesus" this new state is assured. So the chapter begins and ends with this expression. In Christ Jesus there is no condemnation, and there is no separation (1,39).

The phrase "who walk not after the flesh but after the spirit" was inserted by some medieval scribe who thought this would help the Lord out. It was the outgrowth of his own theology. The clause is found in verse 4, and properly belongs there. But

there it is the result of being in Christ, the condition for which is expressed in verse 1.

2. A number of outlines have been given for this chapter. Here are a few of them.

1) A new position. 1-4	The Security of the Christian
2) A new life. 5-13	
3) A new relationship. 14-17	1) Christ is around us. 1-4
4) A new hope. 18-25	
5) A new help. 26-27	2) The Spirit is within us. 5-25
6) A new knowledge. 28-30	
7) A new assurance. 31-39	3) God is for us. 26-39
The Ministry of Holy Spirit	In Christ Jesus
1) He is the Spirit of life. 1-13	1) No condemnation. 1-4
2) He is the Spirit of Adoption. 14-17	Because Christ died for us.
3) He is the Spirit of glory. 18-25	2) No defeat. 5-14
4) He is the Spirit of intercession. 26-30	Because the Spirit dwells in us.
	3) No fear. 15-17
A Series of Contrasts	Because God is a father to us.
1) Law of spirit of life opposed to law of sin and death. 1-4	4) No despair. 18-25
2) In the flesh and in the spirit. 5-13	Because sufferings bring glory.
3) Spirit of bondage and spirit of adoption. 14-17	5) No calamity. 26-30
4) Present sufferings and future glory. 18-25	Because all things work together for good.
5) The unknown with the known. 26-30	6) No adversary. 31-34
6) God for us - those against us. 31-39	Because God is for us.
	7) No separation. 35-39
	Because God has set his love upon us.

3. Theme of chapter 8 contrasted with that in chapter 7.

The theme of chapter seven was that of domination, that is, pressing the sinner by law into penal separation from God. No wonder the warning for those who would follow the way of law.

The theme of chapter eight is emancipation, that of perfecting the sinner by the power of the Spirit of God. No wonder the exclamations of joy and delight for those who enter into this spirit.

Chapter eight starts believers out upon their journey from earth to heaven and sees them through to the very end. The provision for the journey is set forth in verses 1-17; the procession on the way, verses 18-30; and preservation during the journey in verses 31-39.

1b. The Provision for the journey from earth to heaven. 8:1-17

1c. The provision is stated by a great proclamation in verse one. 1

“There is therefore no condemnation to them which are in Christ Jesus.” The Revised Version (1901) correctly leaves out the words, “Who walk not after the flesh, but after the spirit.”

In this proposition two things will be noted:

1d. The standing existing for every believer is “no condemnation.”

The word condemnation is a compound word (katakrima) and points to the final penal consequences of sin. This was done away when the believer came into Christ Jesus by faith. It was at that moment that he was justified and established in the sight of God as absolutely righteous.

2d. The sphere in which condemnation was cleared away is “in Christ Jesus.”

In Christ penalty for sin was cleared away.

In Christ the power of sin was canceled.

In Christ the believer entered into a new position.

In Christ the promise of the outcome is guaranteed.

In Christ the believer is brought near to God, and nearer he could not be, for in the person of His son, he’s just as near as He.

2c. The provision is explained more fully by a series of contrasts.

2-11 There are three such contrasts.

1d. The two principles that are operating. 2

1e. The principle of the law of sin and death operates in men before conversion.

This law states that any want of conformity to the standard of the law must incur the wrath of the law which is death.

- 2e. The principle of the law of the Spirit of Life in Christ begins at the time of conversion.

This law recognizes that the Old man is dead, having paid the penalty in Christ, and the new man is none other than the Spirit of God dwelling in and ruling the life.

- 2d. The two powers that are operating. 3-4

- 1e. The power of the law which was weak through the flesh. 3a

The law itself was a perfect law, and demanded a perfect obedience. But it was external, and could offer nothing to perform the perfect demands. Its weakness was in sinful human flesh. The result was always despair. Heb. 2:15 Rom. 7:24)

- 2e. The power of the Son of God in flesh condemned sin. 3b-4

He came in the flesh and condemned sin by paying the penalty of the law in full. Then by the Spirit he entered into believing men to impart to them his own holy ability to perform the righteousness of the law.

- 3d. The two realms of flesh and spirit that exist. 5-11

These two realms are set over against each other in bold contrast. And the importance cannot be overestimated.

- 1e. The interests expressed by flesh and spirit. 5

Those who are after or are measured by the flesh, are those who exhibit keen insight and interest in the things which minister to the flesh.

Those who are after or are measured by the spirit, are those who exhibit keen insight and interest in the things which minister to the spirit.

- 2e. The issues of such interests by flesh and spirit. 6

The mind of the flesh is death, that is, it leads in the direction which shall finally issue in death.

But the mind of the spirit is such that it leads in the direction of life and peace.

- 3e. The two experiences associated with flesh and spirit. 7-11

The signs along the way which indicate the direction one is going is marked by experience.

In the realm of the mind of the flesh, there is:

1. A state of hatred against God (7a).
2. Incapability of subjection to God (7b).
3. Incapability of pleasing God. (8).

In the realm of the spirit there are some things:

1. If one belongs to Christ, the Spirit dwells within (9).
2. If the Spirit dwells within, then one is dead to sin and alive to righteousness (10).
3. The indwelling spirit guarantees ultimate victory in personal conduct, but also in transformation of the body. (11)

3c. The provision is enjoined upon believers as a personal obligation. 12-17 This involves human responsibility and also divine resources.

1d. The human responsibility is not to live after the flesh. 12-13

The experience of believers makes them debtors. They become morally obligated to do some things:

This obligation is not to the flesh to live according to it (12-13a). After all, the flesh has done nothing for us but bring us into bondage, misery, and finally lure us toward death.

But there is an obligation to live after the Spirit. The Spirit delivered us from condemnation, imparted a new life, endowed us with all the gifts of the Spirit so that we might be able to live after the Spirit. Separating self from the deeds of the flesh by means of the Spirit will issue in life. 13B

2d. The divine resources for the children of God are two in number. 14-17

1e. A judicial relationship has been established with God. 14-15 The legal relationship has been established whenever these same people are led by the spirit of God. 14

The spirit of adoption recognizes the Father in the family and calls him Father. With these there is no spirit of bondage to fear. 15

2e. A spiritual relationship with God has also been established. 16-17 The Spirit of God and the human spirit in intimate agree on this, that such are the children of God. 16

This conclusion leads to them next, that is children, also heirs of God and joint heirs with Christ. 17a

If here and now we suffer with him, we shall also be glorified together. 17b

2b. The Procession in the journey from earth to heaven. 8:18-30

1c. The procession is described in general terms at the outset. 18

1d. The sufferings of the present time are disagreeable.

These sufferings are very plentiful. They are sensuous. But they are slight both in quality and quantity as compared with the glory.

2d. The imminent glory to be revealed toward us is infinite. While these glories are to be revealed in us. The text uses the preposition (eis) meaning toward us.

The sufferings are for the present time, and will soon come to an end. The glories are expected at any moment and will last forever.

The sufferings coming upon us are sensuous, but the glories will not only benefit us that way, and also beyond.

The sufferings discourage us for the present. But the glories may overtake us at any moment and therefore encourage us.

2c. The procession is explained in relation to creation. 19-25

Even creation joins with the saints in this suffering and longs for the day when the saints will be set free. So will creation. 19

Creation was not responsible for its condition, but submitted because God brought it upon men. 20

Creation is even now waiting for deliverance from the bondage of corruption which will come along with the glorious liberty of the son of God. 21

Both creation and the saints groan together from sufferings and yearn for the great redemption at the coming of Christ. 22-23

While passing through these sufferings, hope for the future and imminent glory keeps the saints persisting as they look toward glory. 24-25

3c. The procession is encouraged by the help which God gives within and without the believer. 26-30

1d. The Spirit of God assists the believer from within. 26-27

The sufferings of the way often get too heavy, it seems, to bear. Then the saint cries out to God. But his own limitations make it impossible for him to know exactly what the will of God is and for what he should pray. It is then the indwelling spirit intercedes for him. His prayers are always answered.

2d. The system of God working for the final salvation of the believer also aids him. 28-30

God works everything after the counsel of his own will. (Eph. 1:11) And he orders everything for the good of the believer from eternity to eternity. God's plan is an over all plan. He has already decreed that the believer shall reach glory. He therefore makes everything along the way to contribute to that end.

3b. The Preservation during the journey from earth to heaven. 8,31-39

Paul has reached the grand climax in this chapter, and he cries out, "What shall we then say to these things?" (31). He knows what he will say. This is just his way of bringing the reader face to face with the problem, and encouraging him to do some real thinking. The answer is threefold: God is working for us (31-34), and in us (35-37), and around us (38-39).

1c. God is working for us in three ways. 31-34

To raise the question with the condition "Since God is for us" offers its own answer. Who can be against us. There is no adversary who can stand up to God. But for the sake of argument things are enumerated.

1d. Judicially God is for us, for he didn't hesitate to pay the penalty for sin in His own Son. Since he did that, he will give us everything else along with Him. 32

2d. Mercifully God is for us, for he is the only one who has the right to sit in final judgment and yet he chose to declare us righteous. 33

3d. Faithfully God is for us, for while he might condemn, Christ paid the penalty for us, and has risen to make intercession for us upon the basis of what he did. 34

2c. God is working in us in the most remarkable way. 35-37

All of the perils that beset the believer from without have a way of affecting him in his faith and walk. But as great as they are, they are not able to separate us because working in by His spirit.

3c. God is working around us and we are in him. 38-39

The greatest perils of all cannot possibly separate from the love of God in Christ. After all, when one is in Christ there is no enemy that can threaten for Christ is no enemy that can threaten for Christ is the master of them all.

PART III

VINDICATION OR THE WISDOM OF GOD REVEALED - 9:1-11:36

Key words: "Wisdom ... of God" (11:33)

Question: “Why does God now turn away from Israel to the Gentiles?”
“Why has Israel been set aside?”

Answer: “That he might have mercy upon all.”

Introduction

- 1) At this point in the epistle an apparent parenthesis, three chapters in length, is inserted. (Chap. 9-11)
- 2) Having dealt with the occasion for the Gospel of Christ, proving that all men are lost (1:18-3:20); and having described the operation of the Gospel, showing that it begins with justification, continues in sanctification, and concludes with glorification (3:21-8:39), one would expect the writer to present immediately the outworking of the gospel of Christ in the lives of men (12:1-15:33). But he delays it, and instead introduces a discussion relating to Israel.
- 3) But chapters 9-11 should not be regarded as a parenthesis, for the argument belongs to the main stream of thought. Here is the logical place to introduce it.
- 4) The argument of these three chapters is important to Gentile believers also, though perhaps more especially significant to Jewish believers. The importance is simply this: In the first eight chapters, Paul has been dealing with Jews as in the same class with Gentiles. Along with Gentiles, Jews are also lost (2:17-3:20). Jews as well as Gentiles must be saved the same way (3:22,23,29). These opening chapters seem to ignore the fact that Jews have any special relationship to God, which is so overwhelmingly taught in the Old Testament.
- 5) This will immediately give rise to an objection to the gospel of Christ, calling for a revelation of the wisdom of God (9:1-11:36)

The objection to the Gospel from the Jew would be twofold: Either God has forgotten his promises to Israel, or else the Christ or Messiah whom Paul is preaching is not truly the Messiah of Israel.

If God has forgotten his promises to Israel, then how can anyone depend upon his promises in the Gospel?

And if Christ is not the true Messiah, then why place any dependence in the Gospel?

In either case, or both, to Jew and Gentile believer alike, unless this objection can be answered, there is little use to admonish them on the way they should live as Christians.

- 6) So it is obvious that this division of the argument must appear at this point in the Epistle.

The unfolding of the argument moves along in this fashion:

In Chapter 9 Paul discusses God's sovereign right over Israel as a nation.

In Chapter 10 Paul points to the matter from the viewpoint of Human rebellion in Israel as individuals.

In Chapter 11 the ultimate restoration of Israel as saved people is presented, which is followed by apostolic rejoicing for Israel as the object of mercy.

1A. The Divine Sovereignty, or God's sovereign election of Israel. 9:1-33

Introduction

- (1) The theme of chapter 9 is God's sovereign right over Israel as a nation.
- (2) Specifically the great subject of divine election is considered as it relates to Israel and also to the Gentiles.
- (3) Israel's sad condition is to be blamed upon herself, her blessings are from God.

1b. The introduction to Divine election. 9:1-5

1c. The present condition of Israel is first described. 1-3

1d. The certain character of Israel's lost condition. 1

Paul declares the truth of this fact. It is strengthened by the fact that he does so in Christ. His conscience bears witness also on this matter. The Holy Spirit not only works with him, but gives him the power.

2d. The continual sorrow for Israel's lost condition. 2

The response of :Paul to this situation comes as a result of his own salvation. There was a day when he did not realize it himself. But now it is all so plain. The heaviness of heart therefore is great. The sorrow he feels has no let up. It is unceasing.

3d. The consuming passion for Israel's lost condition. 3

Now that Paul knows what this condition means, if it were possible he would gladly accept all the punishment from the Lord in their stead. He would suffer the agonies of hell. But this is impossible. There was no other good enough to pay the price of sin. He only could unlock the gate of heaven and let us in. If Christ is rejected, then there is no hope.

2c. The privileged character of Israel is now described. 4-5

The apostle names nine things which came within the privilege and experience of the life of Israel to make her stand out as a nation divinely selected and sustained of God for a notable purpose in time and eternity.

1d. Israel was established as a theocratic kingdom. (4)

“Who are Israelites.”

The word Hebrews distinguished this people from the stand point of language. The word Jew speaks of them in their national distinction from Gentiles. The word Israel (Gen.32:28) marks relationship to God. This was a nation which belonged to and was ruled by God.

2d. Israel belonged to a spiritual family. (4)

“to whom pertaineth the adoption.”

This does not mean the same as Rom. 8:15 which involves the individual. It is the nation that is under consideration as in Ex. 4:22 and Hos. 11:1. By adoption Israel was brought into the family of God with all the rights and privileges and blessings that goes to the members of the family.

3d. Israel enjoyed the supernatural presence of God. (4)

“and the glory.”

This glory refers to the visible, luminous appearance of the divine presence or the Shekinah glory. It was the luminous cloud by day and the pillar of fire by night that led Israel out of Egypt and rested over the mercy seat in the tabernacle and temple.

4d. Israel entered into national agreements with the Lord. (4)

“and the covenants.”

Some of these covenants were conditional. Most of them unconditional. God promised righteousness, posterity, inheritance to the nation, also a dynasty of kings from David.

5d. Israel was equipped with a perfect moral standard. (4)

“and the giving of the law.”

No other nation ever received such a spiritual standard as did Israel. Its moral and spiritual standard rises infinitely above and beyond that of any enlightened nation.

6d. Israel was provided with a perfect religious service. (4)

“and the service of God.”

This refers to the tabernacle, offerings, priesthood, ritual, etc. This is the only God-given religion in the world Judaism.

- 7d. Israel became the recipient of the great Messianic promises. (4)

“And the promises.”

These promises not only contain in them the Coming Messiah, but also the spiritual salvation in Him, together with earthly and material blessings.

- 8d. Israel sprang as a nation from famous ancestors. (5)

“Whose are the fathers.”

Abraham, Isaac, Jacob, Joseph, Moses, Aaron, etc. are great men. They stood high among the great of their day, and of any day. These men were great because they belonged to God. From them came a great nation.

- 9d. Israel is the nation through which came the divine Messiah. (5)

“And of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.”

This is the supreme distinction for Israel. This Anointed servant of Jehovah is not only the Messiah for Israel, but is the Savior of all and the God of all.

- 2b. The operation of divine election. (9:6-13)

- 1c. The method of election establishes the surety of the word of God. (6)

- 1d. The factual statements of the word of God stand. 6a

Verses 4 and 5 list a whole array of things that are true of Israel. These things are to be found in the word of God. But they are not true in the experience of the nation of Israel. Is the word of God wrong? The answer is no. The explanation now follows.

- 2d. The failing individual from among the nation fall. 6b

Not all who can trace natural and blood relationship to Israel are to be accounted as those who belong to the nation as God defines it. The facts are only those who possess not only natural relation but also spiritual relation to Israel can claim to be true Israel. This means that individuals have failed. But ultimately the nation will not fail.

2c. The instances of election are so well known they scarcely need mentioning. 7-13

1d. The instance of Isaac and Ishmael illustrate election. (7-9)

Both sons were born to Abraham (7). But Ishmael was a son born after the flesh, while Isaac was born as a result of God's promise (8-9)

2d. The instance of Esau and Jacob also illustrate election. 10-13

1e. These two sons were born of the same mother as well as the same father. 10

2e. These two sons were distinguished before their birth. 11-12

Neither had done any good or evil. This would establish that election is of God and his purpose and not of man and his works. While in the womb God said the elder shall serve the younger

3e. Of these two sons God said, Esau have I hated but Jacob have I loved. 13

3b. The principle of divine election. (9:14-18)

1c. In mercy the principle of election is according to the sovereign will of God. 14-16

1d. The objection to election is that God is unrighteous. 14

2d. The answer to this objection is really unthinkable. 14b-16

The word of God spoken to Moses is the conclusive answer (Ex. 33:19). He will have mercy on whom he desires and be gracious to whom he desires. So then the issue is not with the one who wills or runs, but with God.

2c. In judgment election also proceeds according to the will of God. 17-18

1d. The scripture is cited again as proof on this point in the case of Pharaoh. 17

Time and again he hardened his heart against God. (Ex. 8:15, 32). But finally "Jehovah hardened :Pharaoh's heart" (Ex. 11:10 ASV), and judgment fell upon him.

2d. So the principle is true again that God shows mercy upon whom he will and hardens whom he wills. 18

4b. The sovereignty in divine election. (9:19-29).

1c. The Sovereignty of election is clearly stated. (19-21)

1d. The problem arising over election in the instance of Pharaoh. 19 If no one has resisted God's will, then why find fault?

2d. The answer to this objection is two fold. 20-21

By argumentation it is clear that the sovereign maker can do as he wills (20). By illustration the potter has a perfect right to make a vessel one way or another. (21)

2c. The sinfulness of men enters definitely into the discussion of election. 22-24

1d. All men are sinful, and the vessels of wrath have fitted themselves for destruction, and God has endured them. 22

2d. In order to make known the riches of his glory he has taken vessels of wrath and bestowed blessing upon them to make them vessels of mercy. 23

3d. This sovereign bestowal of mercy is upon Jews and Gentiles alike. 24

3c. The scriptural ness of the foregoing argument is proven from the Old Testament. 9:25-29

1d. Hosea writes God's message that He will yet call Israel his people. 25-26 (Hos. 1:10 2:23)

2d. Isaiah declares that God has said that a remnant will yet be saved. 27-28 (Isa. 10:22,23 - 28:22)

3d. Isaiah writes again that except the Lord had left a seed there would have been total destruction. (Isa. 1:9 - Gen. 19:24)

5b. The conclusion to divine election. (30-33)

1c. By means of faith the Gentiles attained to righteousness. 30

The Gentiles so far as their works were concerned were condemned. When the righteousness of faith was revealed they believed, and this attained to righteousness. But this did not make them better than Jews. In themselves they were just like Jews. By exhibiting faith they demonstrated that God had elected them to salvation.

2c. By means of works the Jews failed to attain righteousness. 31-33

1d. The fact is that Israel has not attained to righteousness. 31

If human effort could attain, then the Jew should have, for they followed hard after the law of righteousness.

2d. The reason Israel did not attain to righteousness is evident. 32

They sought it by works and not by faith. They rejected him who alone is able to bestow righteousness.

3d. The willful blindness of Israel to the Messiah was foretold. 33

cf. Isa. 8:14 28:16 Ps. 118:22

2A. The Human Responsibility or mankind's rejection of free grace. 10:1-21

Introduction

1. The elements of divine sovereignty in the election of Israel has been treated in chapter 9. This is God's way of providing for the exercise of human faith, and the way of introducing human responsibility into the picture of Israel's present condition.
2. It will thus be seen that Chapter 9 explains on the divine level why some Jews are saved, while chapter 10 explains on the human level why other Jews are lost
3. Though the author shift from divine sovereignty to human responsibility in the argument, he does not weaken, retract, or retreat from the things he has already affirmed in chapter 9. He dares not retreat from those things. If there is salvation for anyone, it lies in the fact that God is sovereign and moves in sovereign grace upon men to save them.
4. But on the other hand, men dare not hide behind God's sovereignty nor presume upon His grace to make God responsible for their unsaved condition. For this very reason the argument of chapter 10 is introduced into the text at this point.
5. The outline and movement of the argument of the chapter may be divided into four divisions.
 - a. The prayer of the apostle for rebellious Israel (1-4)
 - b. The provision in the Gospel for all men (5-10).
 - c. The purpose of the Gospel is to reach all men (11-15).
 - d. The proof of the above fact comes from the Scriptures (16-21).

1b. The Prayer of the Apostle for rebellious Israel. (10:1-4)

The heart's desire and prayer of the apostle is consistent with the argument of the preceding chapter. Only a sovereign God can satisfy such consuming passion and answer such searching need.

1c. The prayer for Israel's need. (1)

Prayer grows out of desire. Here it was more than mere desire, it was (eudokia) will, good will, choice, delight, pleasure, satisfaction. This desire was from his heart, the inner most center of his being comparable with intense longing, and something coming within the scope and consistent with the will of God.

So heavily did this weight upon his heart, so strongly did this passion control him, that he voiced this passion to God in a prayer of need (deesis), supplication. The intent of this prayer was for Israel's salvation. This prayer is going to be answered someday. It was in part during the life of the apostle Paul. Running parallel with this prayer were the efforts he put forth to reach the Jews with the Gospel.

2c. The proof of Israel's need. (2-3)

1d. The declaration of the truth of Israel's responsibility. 2a

In this statement Paul is undoubtedly alluding to his former condition. He knew it so well. This made it so much easier to understand and explain the true condition of Israel.

2d. The devotion of Israel to the service of God in Judaism. 2b

They had zeal, fanaticism, in carrying out the letter of the law, with its ceremonies, ritual, offerings, etc.

3d. The deficiency of full knowledge concerning God. (2c)

Israel had knowledge of God. They possessed the Old Testament Scriptures. But they did not have full knowledge of God. The intimate, precise, full knowledge (epiginosko) was not in their possession.

4d. The destitution of knowledge of God's righteousness. (3a)

This is the one point where they were deficient, and derelict. If there was possibility to know this righteousness, and there was, then they were ignorant in the sense that they thrust it from themselves.

5d. The determination to establish their own righteousness. 3b

There was zeal and enthusiasm, in fact, a veritable frenzy of effort displayed to establish their own righteousness. They had turned from that righteousness which was peculiarly their own.

6d. The insubordination to the righteousness of God. 3c

This means that there was disobedience, moral refusal to bow down and subject themselves, arrange themselves under the righteousness of God. In short, the set of the will was such that did not intend to recognize anyone as superior to themselves, not even God.

3c. The provision for Israel's need. 4

Christ is the provision or purpose of the law. His death satisfied the holy demands of the law. Where failing Israel had incurred the penalty of the law by breaking it, Christ came to satisfy completely its holy demands. In this way he produced and provided a righteousness that was transferable and might be appropriated by faith. This work which Christ performed is the message of the Gospel. This righteousness he provided is available to any one who will exercise faith, Jew or Gentile.

But this righteousness is not to be identified with the personal righteousness of Christ. That is not transferable. His holy and righteous life is his own and he cannot give that to another. But the righteousness he produced by paying the penalty for infraction of the law can be transferred to others by faith.

2b. The provision in the Gospel for all men. 10:5-10

1c. The righteousness by law. 5

In Lev. 18:5 Moses wrote clearly what the Jews never saw or did not understand. Living by the law means walking in all the commandments of the law to do them. No man ever successfully performed this feat, except One, because it meant keeping all the law all the time. Any infraction of that law was the same as breaking all the law (Jas. 2:10). Worse yet, even if it could be said that a man kept all the law all the time, so far as mechanical observance is concerned, there was yet the matter of motive involved.

In this respect, any who set out to keep the law for himself, started with a wrong motive and was defeated before he began. Therefore no man ever attained to righteousness by the law.

2c. The righteousness by faith. 6-8

How different from righteousness by the law. It does not impose conditions which no man can fulfill. It does not ask a man to ascend to heaven and bring Christ down (6), nor into hades and bring him from the dead (7).

3c. The responsibility of the sinner. 10:9-10

How unspeakably simple the Gospel makes it for any sinner to obtain the righteousness of faith.

1d. The condition which is in order to salvation.

“Believe in thine heart that God hath raised him from the dead” (9) “For with the heart man believeth unto righteousness” (10).

The heart touches the very moral center of men. If one believes in his heart that God has raised Christ from the dead, he believes that Christ paid the penalty for sin in full, and the resurrection is the evidence. Such a death saved the sinner from the penalty of sin; and such a resurrection is evidence of a Savior who lives to carry the work of salvation on to its culmination.

2d. The evidence that one has entered into this salvation.

“That if thou shalt confess with thy mouth Jesus as Lord” (9).
“And with the mouth confession is made unto salvation” (10).

Confession is the outward evidence of the inward change. True confession is to say with the lips what one believes in the heart. Lips and heart agree in giving the same verdict concerning Christ. Confession is not a condition of salvation as such. But where it is absent one wonders whether there is any true faith. Perhaps the preposition “unto” (eis) in the original might mean “because”, and the whole clause might read - “And with the mouth confession is made because of salvation.”

3d. The conclusion is that salvation has been experienced and will continue to be experienced until it is completed.

“Thou shalt be saved”. (9)

This is just one word in the Greek, a future passive. This word means that salvation is certain. It means that it is future.

In the light of the entire teaching on salvation it means several things:

1. In its immediate and basic effects the believer is delivered from the penalty of sin by the blood of Christ.
2. In its progressive sense, it means the believer is being delivered from the power of sin by the indwelling spirit.
3. In its progressive sense also, it means the believer will be delivered from the pollution of sin by the Word of God.
4. In its ultimate and complete sense it means the believer will be delivered from the very presence of sin by the return of Christ.

3b. The purpose of the Gospel is to reach all men. 10:11-15

There follows further argument that human responsibility toward the Gospel is not made of none effect by the doctrine of election. This fact is further strengthened by alluding to the Scriptures.

1c. The provision of salvation is universal. 10:11

While there are some who would argue that salvation has been limited to the elect, it is quite evident that the Scriptures teach that the door of salvation is opened as wide as humanity. “Whosoever believeth on him shall not be ashamed.” This places any blame upon those who do not believe.

2c. The proffer of salvation is universal. 12-13

There is no difference between the Jew and the Greek in the matter of sin and condemnation. This is also true in the matter of salvation. There is just one way to be saved. Therefore the same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

3c. The proclamation of salvation is universal. 10:14-15

1d. It is necessary to make proclamation to all men.

If the provision has been made for all, and the offer has been made to all, then there must be a proclamation to all.

2d. It is reasonable to make proclamation to all. 14-15

Men cannot call upon the Lord unless they have believed. They cannot believe unless they have heard about him. They cannot hear unless some preacher proclaims the message. The preacher cannot herald the message unless he be sent.

3d. It is Scriptural that proclamation has been provided. 15 (cf Isa. 52:7)

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

4b. The proof of human responsibility comes from the Scripture. 10:16-21

In the closing movement of the argument, the apostle draws all the lines of reasoning to one point. Israel is made wholly responsible for her unsaved condition. It is clearly a case of individual disobedience on the part of every unsaved Jew. The Jews are guilty of rejection (16), to which they might raise an objection (17), for which there is ample refutation (18-21).

1c. The rejection of the Gospel. 10:16

“But they have not all obeyed the gospel.” The proof of this is from the book of Isaiah (53:1). “Lord, who hath believed our report?” Isaiah found that sort of response toward his preaching. It was even more so when Christ came.

2c. The objection of the Jew. 10:17

“So then faith cometh by hearing, and hearing by the word of God.”

His objection would be that faith cannot be aroused unless he hears the message of Christ. The only way the message about Christ can be heard is through the proclamation of that message. The suggestion is that the Jews cannot be condemned for what they have not heard. But this is only a last resort of the Jew to defend himself. It falls swiftly before the refutation which follows.

3c. The refutation of Jewish objection. 10:18-21

1d. The message has been universally broadcast (18). Paul uses the language of the 19th Psalm and applies it to the Gospel. There was universal representation on the day of Pentecost. (Acts 2:5-11)

2d. Moses in the law foretold this (19). In Deut. 32:21, he pointed to a day when Jews would be aroused when the Gentiles received this message.

3d. Isaiah looked prophetically into the future and spoke this same thing (20-21). Gentiles found the Lord in the Gospel. Jews turned away (Isa. 65:1).

3A. The Merciful Purpose, or the Final Restoration of Israel. 11:1-36

Introduction

1. The apostle has discussed at some length the reason for the salvation of some in Israel, and has insisted that sovereign election is the explanation (Chap. 9).
2. He has pointed out how the great majority in Israel are lost, and that human rebellion is the cause (Chap. 10).
3. But one more question remains to be answered; a question that is important to both Jews and Gentiles alike: What is the present status of Israel as a nation in the light of all that has been said in Chapters 9 and 10.
4. The opening words of Chapter 11 put the matter plainly, “Hath God cast away his people?” Or, to vary the question, will the unbelief of Israel cancel all the promises made to his people in the long ago?
4. Up to this point in the argument the apostle has been discussing election and rejection from the standpoint of the individual Jew. But now he turns to the nation as a whole. He cannot escape the problem as it relates to the nation as a whole. For covenants, promises, privileges, and inheritance in God’s plan are associated with the nation. The question at the outset of the chapter therefore deals with the nation. The argument of the chapter also clusters about the nation.

1b. The remnant of Israel is spared by election. 11:1-6

1c. The problem is stated in question form. 1a

“I say then, hath God cast away his people?”

This is no small question to a Jew. But neither is it a small question to the believing Gentile. Nor is it small to God Himself. The solution to this problem will determine in great part the value one will place upon the promises of the Old Testament. It does more than that. It settles for the believer the value of the word of God. It settles the question of the faithfulness of God.

2c. The proof is given in unmistakable terms. 1b-4

The proof is fourfold:

1d. Human reason teaches one that the answer to this question is an unmistakable “No”.

The very thought is unthinkable that God should cast away his people. “God forbid.” Anyone whose mind and heart have been charged and surcharged with the information

of the Old Testament and God's dealings with his people must answer just as Paul did. God forbid.

2d. Personal experience teaches Paul otherwise. 1b

“For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin”.

If anyone deserved to be cast away, Paul did. But instead God dealt with him in wonderful mercy. He can see through his own experience the experience of a larger group, a whole nation of Israelites. Thus he will not cast them away.

3d. Biblical doctrine of God also teaches otherwise. 2a

“God hath not cast away his people which he foreknew.”

Foreknowledge carries with it God's provision, preservation, and protection of his people. So he cannot at the same time foreknow and cast away.

4d. Individual history of Elijah is the conclusive proof. 2b-4

He lived at a time when it seemed to him that all the people had forsaken God except himself. He even interceded to God against the people. But gave answer to him by pointing out that He has reserved to himself 7,000 in Israel who had not bowed the knee to Baal. So, even though it appears that the nation of Israel has completely apostatized, God's grace is still 7,000 times greater than it appears, and there is an election of grace, a remnant who will believe.

3c. The conclusion may now easily be drawn. 11:5-6

There is a remnant according to the election of grace. This grace utterly excludes any and all works. This remnant consists of those whom God has saved and will save by His own sovereign grace.

2b. The Rejection of Israel was caused by Rebellion. 11:7-10

The failure of Israel is now being held up before the reader.

1c. The issue is called at the outset. 7a

“What then?” that is, what is to be the issue of this? Will God proceed in grace even as he started out in grace to deal with His people? The answer must be that he will. But human responsibility must not be overlooked.

2c. The methods employed by Israel and by God differ. 7b

Israel sought after righteousness and salvation by works, and failed. But God has moved in electing grace and has accomplished salvation for those who would accept.

3c. The result is described for those who reject. 7c-10

1d. Upon the unbelieving a blindness was sent. 7c

This was merely the outworking of moral law.

2d. But this was prophesied by Isaiah the prophet. 8a. Isa. 29:10

3d. Moses also prophesied that this would happen. 8b Deut. 29:4

4d. David also cited this prospect in one of the Psalms. 9-10 Psalm 69:22ff

3b. The Restoration of Israel is Entirely Future. 11:11-24

It will be seen that these plans not only relate to Israel, but also include the whole world of Gentiles.

1c. Final restoration of Israel will bring greater blessing to the world than the rejection of Israel. 11:11-15

1d. Israel did not stumble, merely that they might fall away forever. 11 God permitted this to happen that two other things might happen:

That Salvation might come to the Gentiles.

That the Salvation of the Gentiles might stir up the Jews to jealousy.

2d. Israel's restoration will be like life from the dead for the world. 12-15 The fall of Israel meant riches to the world. 12a Diminishing meant riches to the Gentiles. This ought to provoke to jealousy. Reception and fullness of the Jews will be a life from the dead. 15

2c. The partial rejection of Israel is no reason for rejoicing by the Gentiles. 11:16-21

1d. The root is the basic part of the tree. Life and nature comes from it.
16,17

2d. The branches, whether natural or wild, are exactly the same, 18,19

3d. The connection of the branches with the tree depends upon the surgeon. 20-21
Unbelief caused the surgeon to break off the natural branches. Unbelief will cause the wild ones to be broken off.

3c. Future reception will be meted out on the same basis as formerly. 11:22-24

1d. The severity of God was manifest toward Israel. 22

Because of Israel's unbelief the severity of God came upon them. 22 If the Gentiles continue in God's goodness, it is well; but if not, then severity will fall upon them.

2d. The goodness of God is now manifest to Gentiles and will be to Israel.
23-24

If Israel turns to God in faith, then shall graft them back in again. If God could take the wild olive branches and graft them in contrary to nature, then surely he can graft the natural branches back again.

4b. The Redemption of Israel is absolutely certain. 11:25-32

1c. Hardening in part is upon Israel during the times of the Gentiles.
11:25

The mystery of which he speaks has to do with God's turning to the Gentiles when the Jews turned away. This was not foreseen in the Old Testament in any clear way. Until the times of the Gentiles run out, God will continue to reach out with the message of grace to Gentiles. During this time the greater part of Israel will remain blinded.

2c. But salvation in full will come to Israel in God's time. 26-27

When the times of the Gentiles have run their course, God will turn again to Israel, and so "all Israel shall be saved." At that time God will send His Messiah, the Deliverer, and Christ shall turn away ungodliness from Jacob. There will be then a remnant of Israel, longing for the return of the Messiah, and this entire remnant will be saved, and so all Israel will be saved. Thus will the covenant of the Lord be fulfilled in taking away their sins.

3c. The election of grace will then be completely realized. 11:28-32

1d. God has allowed Israel to be enemies, so that the Gospel might go to the
28a

2d. But the election of grace stands for the sake of the Jewish fathers. 28b-29
The gifts and calling of God are without repentance.

3d. Jewish unbelief brought mercy to the Gentiles; and mercy to the Gentiles will bring mercy to the Jews. 30-31

4d. All peoples thus, Jews and Gentiles alike were concluded in unbelief, in order that God might have mercy upon all. 32

5b. The Rejoicing for Israel leads the apostle to worship. 11:33-36

God's dealing with Israel brought salvation to the Gentiles. In His wisdom he intends yet to reach Israel. Wonderful his works to reach all men with salvation. This is cause for bowing in adoration before the incomprehensible God of all grace.

PART IV

EXHORTATION, OR THE WILL OF GOD REVEALED

12:1 - 15:33

Key word	-	“Will of God” Romans 12:2
Question	-	How should a saved man walk?
Answer	-	“Be ye transformed” Romans 12:2

Introduction.

1. The great doctrinal portion of the epistle is not completed. This consisted of the first eleven chapters of the book. In these first eleven chapters Paul has presented the great doctrine of salvation.
 - (1) He has argued convincingly that the occasion for the Gospel is the wrath of God reveled against sinful man. 1:18-3:20
 - (2) He has set forth the operation of the Gospel in the revelation of the righteousness of God. 3:21-8:39
 - (3) And he has answered the objection to the Gospel by pointing out the revelation of the wisdom of God. 9:1-11:36
2. The great practical portion of the epistle is now introduced. This covers chapters 12 through 16, and especially chapters 12-15. In these chapters he will point out how the Gospel ought to have its outworking in the lives of the saints.
 - (1) He will point out the realization of the purpose of God in the lives of the saints. 12:1-21
 - (2) He will indicate that there should be subjection to the powers of the state. 13:1-14
 - (3) He will describe how there should be edification of the people within the church. 14:1-23
 - (4) And he will make clear that there should be an exhibition of the person of Christ in the life and ministry of the saint. 15:1-33
 - (5) The final chapter of the book is not unimportant, though it is largely given over to recommendations, salutations, warnings, and benediction. 16:1-27
3. The basis or grounds for these practical exhortations is “the mercies of God” set forth in the first eleven chapters.
 1. These mercies demonstrate that God’s methods with men are sovereign, supreme, sublime, and sufficient to bring blessing to the entire human race.
 2. Where these mercies have been experienced, obligation rests upon such people, and God’s claims are set forth.
 3. The order is logical. First, revelation; then, responsibility. First, principles; then, practice. First, doctrine; then, duty.

1A. THE REALIZATION OF THE PURPOSE OF GOD FOR THE SAINTS. 12:1-21

Introduction

1. “Therefore” provides the logical connection with the preceding chapters of the book. And this word indicates that what follows is a logical outcome. Only appears three times (5:1; 8:1 and 12:1). The other two are joined to statements of fact. This is joined is joined to an appeal.
2. “Beseech” or as the original Greek indicates - “exhort” gives the key and clue to the chapters which follow. This is an appeal to conduct based upon the mercies of God.
3. There is a sense in which verses 1 and 2 introduce the entire practical section of the epistle. But they are most appropriate for chapter 12.
4. We shall observe three things in this chapter: (1) The presentation of the self to God, 1-2; (2) The humiliation of self for service, 3-8; (3) The dedication of self to others, 9-21.

1b. The presentation of the self to God. 1-2

There can be no proper relation to the state, the saints or ministry, where there is not first a proper relation with God. That is why the apostle begins the practical section in this way.

1c. The practical appeal to the saints of God. 1a

“I beseech you therefore”... brethren”.

I call this the practical appeal because it confronts the believer with several things that are generally recognized to be practical.

- 1d. These people have experienced regeneration. They have been born into the family of God. The word “brethren” is a word which speaks of birth, coming from the same womb. Hence the vital blessings of a new nature have been experienced.
- 2d. These people have entered into a new relation. They are now children of God and are therefore subject to a heavenly father. This also would be a logical conclusion from the word “brethren”.
- 3d. They are now subject to exhortation. Brethren have an interest in one another and are obligated to give and receive exhortation. This is in the word beseech (Cf. Heb. 10:25).
- 4d. They are now placed in a new position. This position is one of logical obligation. Wherever benefit has been received, there is “therefore” obligation to respond and use it in the proper way.

2c. The providential basis for the appeal to the saints. 1b

“by the mercies of God”, or “through the mercies of God”.

- 1d. These mercies describe what God has done for the believer. In all the 11 chapters of this book up to this point, there is nothing of what man has done for God, only what God has done for man.
- 2d. These mercies are the channel through which one comes to the place of service for God. It is impossible to reach that place by any other means. And because this is true these mercies become the basis of appeal, the lever for action, the dynamic for service.
- 3c. The personal presentation of the self to God for service. 1c “That ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service”.
- 1d. The action of making the presentation to God.
“That ye present”

The aorist tense means to do this in a once-for all action. This should be a decisive crisis in the life of the believer. It should make a time of real change in the course of his conduct. The verb is the same appearing in chapter 6 and verse 13. It deals definitely with sanctification. The word present is better than yield. It suggests, an active, positive move. It is the word used of Christ’s parents when they took him to the temple (Luke 2:22).

- 2d. The identity of the presentation made to God.
“Your bodies”
This does not mean, as some imagine, a carcass of flesh, and blood, and bone. The word body denotes an organism. It is another way of saying the whole man. This includes all that he is, every talent, and all the time that goes with it.
- 3d. The condition of the presentation made to God.
“A living sacrifice”.
Our bodies are intended to be a positive, a real offering made to God. There is nothing of the negative sense associated with the word sacrifice. This does not mean that we are giving up something, but that we are giving something to God.

And this body which we give is living. O.T. sacrifices were dead. The worshipper identified himself with the animal by placing his hands upon the head. But then he had to kill the animal to offer it to God. Once Christ died, that was ended forever. What God wants now are living sacrifices.

To live for God takes more than to die for him. For it requires all that we are and all of our time.
- 4d. The quality of the presentation made to God.
“ Holy, acceptable unto God.”
It is holy in that it is a body which is set apart to God. This setting apart was done by God in the work of the blood shed at the cross, and the spirit of God who regenerated

the believer. But now it should be done by the believer himself by separating that body from every sinful deed.

It should be a body which has been so separated from sinful deeds that in the eyes of God it is something that is well-pleasing, more than acceptable because it is clean and pure, and meets with His approval.

5d. The reasonableness of this presentation to God.

“Which is your reasonable service”.

One might translate - which is your logical act of worship. To hand our bodies over to God is perfectly logical. Christ bought us with his precious blood, and that we acknowledged when we accepted him as Savior. It is perfectly reasonable then for him to ask us to turn over to him what he purchased. In doing this, we are performing the act of worship which a believer-priest should perform. Unlike the Levitical priests, he has no other sacrifice to offer other than himself.

4c. The progressive transformation of the self into the likeness of Christ.

“And be not conformed to this world, but be ye transformed by the renewing of your mind” (2a)

1d. The prohibition of conformation to the world.

“And be not conformed to this world”.

This may be translated - stop masquerading in the forms of the world.

While Christians have a new nature, this does not mean that they are exhibiting this nature in their conduct. Their conduct may go on as before they were saved. This urges them to stop that sort of thing.

The habits, styles, mannerisms, speech, enjoyments, plans, etc. of the world are confined to this age, and will pass away. The believer ought never to be putting on those outward forms which cover up this true identity.

2d. The performance of transformation into the likeness of Christ.

“But be ye transformed”.

This is the act of putting a form on the outside that clearly demonstrates the nature that is on the inside. That word transform (metamorphoo) describes what the caterpillar does during the winter months in his cocoon before coming out in the spring with the form of a butterfly. This outward form indicates clearly that he has a butterfly nature. This is something that must be progressive throughout the Christian life. Hence the verb is a present tense.

3d. The provision made of this transformation

“By the renewing of your mind”.

There is only one thing which will provide the means or instrument for bringing about this progressive transformation and that is the renewing of the mind. The renewing of the mind must be done by means of the word of God. The Bible is the repository of God's mind and thought. And if we expect to put on the forms of God, to walk after God, then we must think God's thoughts after him. This is argument enough for personal, daily devotions.

5c. The positive proving of the will of God for the saint.

“That ye may prove what is that good, and acceptable, and perfect will of God” (2b)

1d. The procedure to follow in seeking the will of God.

“That ye may prove”.

This is a process as indicated by the present tense of the verb. And it runs parallel with the transformation in the life of the believer. It is something that follows step by step. It is testing out each day by the word of God what our walk should be for that day. This testing is for the purpose of approving the thing that is right. By using the word of God as the measuring instrument, one experiences what it means to do and to be always in His will.

2d. The particular element of the will of God being sought. This is made clear by noting the verses which follow (3ff).

3d. The perfection of God's will is the only thing acceptable.

“What is that good, and acceptable, and perfect will of God”.

God's will is always good, good in essence, though not always attractive outwardly. It may be hard and difficult, but it is good.

God's will is acceptable. It is acceptable to God and should be to us. Just as our bodies are acceptable to him, so His will ought to be acceptable to us.

God's will is perfect. There is nothing lacking in it. And we should desire that for our lives no matter how difficult it may seem. Though the outward situation may seem unattractive and as though things are all going wrong, yet His perfect will is the safest, and happiest place to be.

2b. The humiliation of self for service. 12:3-8

Once the self is put in right relationship to God and is ready to do His will, then the believer is ready for service. But included in this is God's will for his life. This means that the believer must properly evaluate himself if he is to do service. This will always result in humility, for one cannot possibly take inventory of himself without realizing how little he has to offer the Lord. To realize this brings one down in his own estimation, and once one comes down level with the ground he is in a position to be used of the Lord. Whatever gift God has given, though ever so small, is still valuable, and when this is used for the Lord, good comes to men and glory to God.

1c. The sober estimation of self (3)

1d. This is a gracious revelation.

“For I say, through the grace given unto me”.

2d. This has a universal application.

“To every man that is among you”.

3d. This warns of human exaltation.

“Not to think of himself more highly than he ought to think”.

One should not over think, or be conceited concerning himself. It is a species of insanity.

4d. This calls for sober evaluation.

“But to think soberly”.

But neither should he under estimate, for what he has is God given and therefore nothing can take its place.

5d. This should be measured by divine distribution.

“According as God hath dealt to every man the measure of faith”.

This would imply that whatever gift has been given by God he has measured it out in proportion to our ability to receive and use it for Him.

2c. The several members of the body of Christ. 4-5

1b. There are many members making up the one body. 4a

2b. Each member has its own individual function to perform. 4b

3b. All the functions work together to make a complete organism. 5a

4b. And each member is vitally related to every other member. 5b

3c. The differing gifts for ministry. 6-8

The thing that makes for varied ministry among the members of the church is the differing gifts. Those mentions are merely representative. There are many others.

1d. Gifts are endowments of the grace of God upon members of the church. 6

This should make every person grateful for what he possesses, and humble him in the exercise of the gifts.

2d. These gifts are representative of the many that are distributed to believers. 6-8

Prophecy	--	for revelation.
Ministry	--	for edification.
Teaching	--	for understanding.
Exhortation	--	for encouragement and progress.
Giving	--	for general welfare.
Ruling	--	for order and adjustment.
Mercy	--	for helping the needy.

3d. Each gift should be cultivated and exercised according to the proportion of faith. 6b

4d. Each gift should be exercised with an eye single to the glory of God. 8a

“With simplicity” - means not with double facedness. And there is just one motive that should control the believer, that is the motive for the glory of God.

5d. Since each gift is important, however small, it should be exercised with diligence. 8b

6d. Each gift should be exercised with joyful spontaneity or hilarity and abandon. 8c

3b. The dedication of self to others. 12:9-21

Presentation of self to God (1-2), and humiliation of self for service (3-8), then find their true and proper sphere of expression in the realm of love toward others (9-21).

1c. The principle of love set forth. 9

1d. Love seeks the good of its object and is in no sense hypocritical.
This is true of God, for God is love.

2d. The obverse of love is hatred for and separation from evil in all its forms.

3d. The essence of love is being continuously joined to that which is good.

2c. The practice of love toward the brethren. 10-16

“With brotherly love” is the key to this section.

A whole list of graces are mentioned here that should be displayed under varying conditions. All of these will exhibit love in operation within the Christian community.

3c. The practice of love toward those who are outside the church. 17-21

“No man” (17) and “All men” (17) provide the key to this division.

1d. Love prohibits the working of evil toward any man. 17-18

2d. Love resigns itself to God who is the avenger of all evil. 19

3d. Love bestows positive good upon even its enemies. 20-21

2A. THE SUBJECTION OF THE SAINTS TO THE POWERS OF THE STATE. 13:1-14

Introduction

1. Passing now from the outworking of the Gospel as set forth in chapter 12 in which the Christian’s duty in the realm of the church is set forth, the writer moves to the Christian’s duty in relation to the state.

2. The keynote is struck in the opening words of chapter 13 “Let every soul be subject to the higher powers”. These powers are the governmental authorities constituted in the nations of the world, as the word “rulers” in verse 3 indicates.
3. This subject was a very live issue in the early church, and therefore there was need for much instruction. Jesus had announced that His “Kingdom” was “not of this world” (John 18:36). He had called believers out of this world, and demanded that they be separated from this world (John 17:15). Jewish believers probably resorted to Deut. 17:14-15. Pharisees and Herodians tried to catch Christ (Mk. 12:13-17).
4. In order to reconcile allegiance to Christ with allegiance to the state, Paul must devote a whole chapter to the subject. In this chapter he puts the believer at rest with respect to the matter of nonresistance mentioned at the close of the previous chapter (12:17-21).
5. A believer might well conclude that leaving vengeance upon evil doers wholly in the hands of the Lord might produce anarchy. But this is not so, as Paul proceeds to show. God has made provision for judgment of evildoers through constituted authority, namely, the state.
6. The unfolding of this theme helps the believer to put himself in his proper place in relation to the constituted authorities of the world. At the outset of the chapter Paul deals with the powers of the state (1-7), moves to the people of the state (8-10), and concludes with the prospect for the state (11-14).

1b. The powers of the state. 13:1-17

1c. The ordination of these powers for ministry. 1-2

1d. The Command for subjection to the state. 1a

“Let every soul be subject unto the higher powers”.

This was a strong command and a needed one.

2d. The reason for subjection to the state. 1b

“For there is no power but of God.” This means that all powers ultimately derive their authority from God. Pagan rulers would never have admitted this. But this is an encouragement to the Christian to know that God is sovereign and works all things after the counsel of His own will (Eph. 1:11). To many Christians this may sound strange even today, especially when they think of the monsters of iniquity who sit upon thrones. But

1. The Psalmist declared it was so -- Ps. 75:6-7.

2. Daniel announced it to Nebuchadnezzar -- Dan. 4:25, 32.

3. Christ confirmed this great truth -- John 19:10-11.

3d. The penalty for resisting the powers. 2

In this case resistance does not have to do with resistance to evil.

But where the state has ordained that which is right, any resistance will bring some sort of sentence. And the believer should know that he is ultimately resisting God.

2c. The operation of these governmental powers. 3-4

- 1d. The government is ordained to promote good in its realm. 4a
All those who do good may well expect that they shall receive praise from the government (3)
- 2d. The government is ordained to punish evil in its realm. 3-4
He who does evil should therefore be afraid, for wrath will eventually descend upon him.
- 3d. In the light of this argument, if the government departs from its role to promote good and seeks to establish evil, then it has stepped aside from the purpose for which God ordained it. Certainly God does not ask Christians to be subject to the government in such matters.
- 3c. The obligation to obey these governmental powers. 5-7
 - 1d. The motive for being subject to the powers. 5
One has already been mentioned, the negative, namely for fear of punishment. But there is a positive one, namely, conscience. Knowing that God has ultimately ordained them, then one ought to want to be subject. For it is being subject to God.
 - 2d. The instance of subjection already being obeyed. 6
There is no question but what all pay taxes or tribute to the government in power. This is done because it is recognized that authorities are trying to promote good. But when one knows that God has put them there for that purpose it is even stronger.
 - 3d. The principle of subjection to the powers. 7
Real care should be exercised therefore to determine who deserves such. Render to all their dues - tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.
- 2b. The people of the state. 13:8-10
 - 1c. The general obligation to the people. 8
Mere submission to the powers of state will not discharge the responsibilities of the Christian toward the people of the state. Such a response is negative only. There should be a positive response. It should be love. One should not be in debt to people except in one way - that is with love. God loved the unlovely, so should we, and thus fulfill the spirit of the law.
 - 2c. The opportunities with the people of the state. 9
The various commandments of the second table of the law pertaining to man are enumerated, and summarized in love. The second table of the law touches every aspect

of the life of man in their relations with one another. And what may not seem to be touched are certainly comprehended in the law of love.

3c. The outcome of showing love to the people of the state. 10

Love works no ill to its neighbor. That is the way of saying in the positive sense that love always seeks to good to its object. In this sense then, love is the fulfilling of the perfect law of God.

3b. The prospect for the state and its people. 13:11-14

1c. There is need for right activity toward the state. 11

The hour is late, and the season when our salvation will be completed is upon us. This means that every believer is behind in his duties and responsibilities, and also those that pertain to the people of the state.

2c. There is need for putting on the armor of light. 12

As the night moves on it becomes darker and more dense. As the light draws nearer it is time to get ready to enter into the light. Armor of light will be the only thing that will help others in the darkness, and it will be the only appropriate thing as the light appears.

3c. There is need for attractiveness on the part of believers. 13-14

The word “honestly” once meant what our word honorable means today. It means attractiveness. The old life of sin with the revelings to satisfy the flesh carries nothing that is attractive to anyone.

The believer should put on Christ. This is another way of saying that he should manifest in outward expression what he is in inward nature. There is something attractive in the Lord Jesus.

Above all things the believer should follow the principle of not making provision for the flesh in any way. This would rule out all the fine spun logic and casuistry for escaping the clear spiritual responsibility.

3A. THE EDIFICATION OF THE PEOPLE IN THE CHURCH. 14:1-23

Introduction

- (1) In this chapter the writer deals with the consuming passion of the saints for the people in the church. This is to promote the edification of the people of the church. Believers in continual association should live in such a way that it works for the spiritual upbuilding of every member (14:19).
- (2) In a world of imperfection and sin problems are bound to arise. There is therefore within the church every stage of spiritual growth from babyhood to maturity. This will produce varying degrees of spiritual discernment, and therefore differences of opinion resulting in problems.

- (3) These problems appeared early in the Christian church and they have not ceased. To help the early Christians Paul wrote 1 Cor. Chapters 8-10, and also chapter 14 of Romans. The principles in these chapters are adequate for all time and sufficient for the problems of today. Here are the governing principles of heaven for application to the heavenly society here in the earth.
- (4) The theme of this chapter can be stated as follows: “The Christian and his weaker Brethren”. This is obviously the case when one compares 14:1 with 15:1. “Him that is weak” is the focal point in chapter 14. “We then that are strong” is the focal point in chapter 15.
- (5) It is important to know the meaning of the “Weak” brother and the “strong” brother. The weak brother is not necessarily one who is morally weak. He is more apt to be one who is in no sense morally weak. In fact, he is one who is scrupulously pious. Paul declares that he is “weak in the faith” (14:1). This means that his understanding of Christian truth is limited.
- (6) The one who is strong in the faith is one whose grasp of truth is far more complete (15:1). But because one is strong may not mean that he is scrupulous in conduct. He should be, for more light imposes more responsibility. But it is often true that such people deliberately ignore the light and its obligation.
- (7) The theme of this chapter is cooperation in order to the mutual edification of the membership of the church. Cooperation must express itself in mutual permission (14:1-12), and result in mutual edification (14:13-23).
- 1b. Cooperation expressing itself in mutual permission. 14:1-12
 - 1c. The problems arose over questions of diet and days. 2-6
 - 1d. Diet was a real problem to many converts. 2-3

It was a problem to Jews, for their law differentiated between clean and unclean animals.

The Gentile had the problem of things offered to idols. And in some cases the matter of eating any flesh as over against herbs.

The facts were that all things are given of God and should be received with thanksgiving (1 Tim. 4:3-5). But this is only true where believers know the truth. If they are weak in the faith, then this problem must be solved as Paul here suggests. The larger discussion is in I Cor. Chapters 8-10.

- 2d. Days and their observance were also a problem. 5-6

Jew and Gentiles alike to this very time have the problem over the sanctity of days. What about Sunday, the Lord’s day, and how should it be used. There are some who are very scrupulous. They are probably among the weak.
- 2c. The principles guiding in the solution of these problems. 1,3,5,6
 - 1d. First, there should be loving reception of the weak brother. 1

Because the weak brother holds some peculiar ideas on diet or days or something else, the strong one who knows better should not reject him from his company and association. Nor should he enter into unkindly arguments or ridicule. He should lovingly receive the brother into intimate fellowship and bring his own conduct into conformity with that of the weak brother if necessary.

2d. Second, there should be mutual permission on the part of each. 3

The strong brother who eats should not look down upon or despise the weak brother who does not eat.

The weak brother who does not eat should not judge the strong one for eating.

The facts are God has received both. And if God has, then each should receive the other.

3d. Third, there should be recognition of personal responsibility. 5-6

Each one should be persuaded in his own mind what is right, and then do it. His duty is then to God, and is in no sense to some person. Each believer will then be following his conscience and will be doing service to God. This means further then that each is responsible to attend to his own business.

3c. The provisions serving as incentives to motivate the principles, 4,7-12

These principles cover the entire ministry of Christ.

1d. The present work of Christ in the believer alone enables him to stand.

It is not the business of one believer to judge another. Each believer is to be judged by his own master. And if one is a servant of Christ, Christ will be sure to work in him that which is necessary to make him stand.

2d. The past work of Christ made believers His own servants. 7-9

No believer lives or dies to himself. In fact, Christ died that the sinful man might die and be buried and put away forever. And Christ rose again to become the Lord of the believer. No, whether living or dying, the believer belongs to the Lord, and his service is to the Lord.

3d. The future work of Christ is further incentive for action. 10-12

Since every believer must stand before the judgment seat of Christ and give account for himself, it does not behoove him to usurp the place of Christ in judgment now. While it is proper for each believer to be concerned for others now, this does not mean that it is his business to sit in final judgment. It is proper to let each believer live his own life as he sees fit in the light of the coming judgment seat of Christ where he must give his own account.

Since all believers should have one aim, to glorify God;
And we all have one Lord, Jesus Christ our Savior;

And we must all stand before a common judgment seat'
Some practical exhortations are now to follow.

2b. Cooperation expressing itself in mutual edification. 14:13-23

Whereas the preceding argument was in a sense negative, or at least neutral, by way of solving the problems of relationship between strong and weak brethren, the argument from this point on takes on a more positive character. It is no longer mutual permission, but mutual edification that should control believers.

1c. The principles for personal conduct. 13-15

1d. There should be concern for the spiritual state of one another. 13

One should not only not judge his brother, but he should not by his conduct put a stumbling block or an occasion to fall in his brother's way.

2d. There should be concern for the spiritual standards of one another. 14

The strong brother is undoubtedly right about the matter of eating, for there is nothing unclean of itself. But the strong brother should respect the opinion of the weak one. The weak brother is following his conscience insofar as it is enlightened.

3d. There should be concern for the spiritual sonship of one another. 15

Eating meat may grieve a weak brother. Deliberate indulgence in the face of this is not only uncharitable, it is worse. It may be the human cause for destroying this brother for whom Christ died.

2c. The preservation of personal testimony. 16-18

No matter how much one knows about the truth, nor how much right he may have to do certain things that in themselves are not wrong, by doing them, he may endanger his testimony with the weak brother. For this reason he needs to be reminded of several things.

1d. The importance of personal testimony. 16

If the weak brother thinks that one is doing wrong, he is likely to conclude that the thing is wrong, and this will disqualify the testimony of the strong brother.

2d. The basic nature of the kingdom is spiritual. 17

The dominion of God is not made evident by eating and drinking.
It is exhibited by righteousness, and peace, and joy born of the Holy Spirit.

3d. The Lordship of Christ is displayed by forbearance. 18

True service to Christ is exhibited, not selfish satisfaction of self even when those things are right, but by willingness to forego in behalf of the weaker brother.

3c. The purpose of personal abstention. 19-21

1d. Edification, or the building up of one another in the faith. 19

Following after those things which make for peace is the proper course to pursue. Emphasizing differences make for hard feelings and faction. In the atmosphere of peace and tranquility weak brethren will grow in grace and knowledge.

2d. Destruction can easily result if the strong one selfishly bolts ahead. 20

If eating offends the weak brother, then the good thing to be strong becomes evil. It becomes evil because it destroys the work of God.

3d. Obstinence in such cases is therefore a good thing. 21

When a matter of conscience is involved, the only right thing to do is abstain. It will be right both before God and before the brother. It is the best interests of the weak brother that determine rightness.

4c. The test for personal participation. 22-23

The test, it will be seen, covers both the strong and the weak.

1d. The strong brother is counseled to regard his own faith as a reason for prohibition. 22

In the matter of faith, he may have full understanding concerning the thing he is doing, and realize that it is not wrong in itself. But his faith is not something to put on exhibition. It is something that is very intimate and personal and should be on display only between himself and God. The above all things in exhibiting faith, it should not be in something that will condemn him because it harms his brother. Faith ought to teach him to abstain.

2d. The weak brother should be encouraged by his own doubt to abstain from things.

23

If the weak brother is not persuaded that a certain course of action is right, then he had better not do it. For whatsoever is not of faith is sin, and where sin is involved there must be some sentence to come upon one. Most certainly his conscience will condemn him, and God will doubtless do the same thing. This condemnation does not mean loss of salvation or any such thing. But there will be a judgment seat of Christ for all believers.

4A. THE EXHIBITION OF THE PERSON OF CHRIST. 15:1-33

Introduction

(1) The great argument of this epistle is now drawing to a close. And the movement of thought in relation to the outworking of the Gospel in the life of believers is also about to conclude.

(2) The conclusion is essentially the need for the exhibition of the person of Jesus Christ in the lives of believers, this to be exhibited in their ministry.

(3) The ministry of the saints is the key to this chapter. Note verses 8, 16, 25, 27, and 31 where the word ministry or service in some one of its forms appears. The entire chapter is permeated with the idea.

(4) There are two general movements of thought in this chapter. The first half deals with the personal ministry of Christ (1-13), while the last deals with the ministry of Paul (14-33).

1b. The exhibition of Christ in personal ministry. 1-13

Two things were true about the ministry of : Christ: (1) Its goodness, which was sacrificial (1-6); and (2) Its glory - which was impartial (7-13). This ministry is an example for believers.

1c. The goodness of this ministry. 1-6

1d. The exhortation to follow the example of Christ. 1-2

This is a continuation of the argument of the preceding chapter, but addressed especially to the strong. It is the responsibility of the strong to bear the infirmities of the weak, and not to please themselves. By following this principle it will work to the edification of one's neighbor.

2d. The example was clearly set forth in Christ. 3-4

Christ did not please himself. In fact his whole ministry was sacrificial. The reproaches of sinners against God fell on Christ. In fact he willingly took them, in order to shield believers from the awful penalty that would otherwise have been theirs.

All this was written ahead of time in the prophetic word of the Old Testament. When Christ came he did not turn aside from it. But it was all written for our learning, and comfort, and to produce persistence in believers.

3d. The prayer of the apostle for believers. 5-6

Calling upon God to grace these believers with the mind of Christ is a very effective way of encouraging them. This will give them persistence through some of the difficulties that for the present seem to be distressing. And ultimately their persistence will burst forth into a paeon of glory and praise.

2c. The glory of this ministry. 7-13

1d. The exhortation to follow the example of Christ. 7a

The glory of this example is in the exhortation. "Wherefore receive ye one another" (7a). This is almost like the words of 14:1. This means to welcome not for the sake of argument or criticism, but with readiness of spirit as a brother with equal rights to hold opinions and follow his conscience insofar as it has been enlightened.

2d. The example of Christ was this very thing. 7b-12

Christ received us (the strong believer) to the glory of God.

It is the glory of impartiality, the glory of grace shown to the Jews (8) and to the Gentiles (9-12), with no cause in either for showing this favor.

Now if the weak brother seems undeserving of such treatment, let every strong believer recognize that he too was undeserving of Christ's welcome and gracious treatment.

3d. The prayer of the apostle for them. 13

It is God after all upon whom they must depend to bring about this remarkable exhibition of grace in the strong believer toward the weak.

He it is who is able to make our hopes blossom into reality. And he will do this through the power of the Holy Spirit who indwells every believer.

2b. The exhibition of Christ in Pauline ministry. 14-33

Paul now describes the ministry to which he was called of the Lord, giving four outstanding characteristics: particular, powerful, purposeful, prayerful.

1c. The particular ministry of Paul. 14-17

1d. His persuasion concerns their spiritual condition. 14

He is sure that they are genuinely saved, and therefore full of goodness, filled with all knowledge, and also able to admonish one another.

2d. His part in the ministry to the Gentiles was God-given. 15-16

He received this on the Damascus Road. It was a special ministry to Gentiles. It included the fact that the Gentiles would be acceptable to God, for they would be sanctified by the Holy Ghost.

3d. His passion was to fulfill this ministry to the Gentiles. 17

Nothing was therefore greater to him than that this will of God for him might be finally realized. This included more than just the preaching of the word. It included also the realization of this in the Gentiles.

2c. The powerful ministry of Paul. 18-21

1d. The permission to speak of this ministry. 18, 19a

This alone was his. He could not say anything about other things wrought among the Gentiles. But he did have the right to speak of what he had done. This consisted in word and deed, through mighty signs and wonders, by the power of the spirit of God.

2d. His preaching ministry is the chief point of emphasis. 19b

By this time he has covered Palestine, Asia Minor, and almost the entire peninsula of Greece, and his preaching has been full and effective. No missionary has ever exceeded him before or since.

3d. The plans of his ministry explains why it was powerful. 20-21

It was his desire to preach the gospel where no one else had ministered. This meant harder work, but it also meant a wider ministry and one which was not built upon another man's labor. He even found a text in the book of Isaiah to support him in this ambition (21. Isa. 52:15).

3c. The purposeful ministry of Paul. 22-29

1d. He prevented from coming to Rome for a long time. 22-24

But the reason was that there was work to be done among the Gentiles in the East. Until that was finished the Spirit would not let him go to Rome. But now that the work was finished there was no longer any reason why he should delay.

2d. His present task, however, must be finished first. 25-27

This task was to take the offering from among the churches in Greece and Macedonia up to the poor saints at Jerusalem. Little did he dream that his purpose to go to Rome was to be carried out by his going to Jerusalem and becoming a prisoner, and thus to make the trip.

3d. His plan was to finish the task in which he was engaged. 28-29

Then he would go to Spain by way of Rome. But he was sure that his ministry among the Roman believers would be full of blessing from the Gospel of Christ. This was true as we later learn from the epistle to the Philippians (Phil. 1:12-20).

4c. The prayerful ministry of Paul. 30-33

Paul lists the things for which he is praying and asks the saints at Rome to join him in this prayer.

1d. He makes appeal for fellowship of prayer. 30

2d. He wants to be delivered from enemies. 31a

3d. He wants an accepted ministry in Jerusalem. 31b

4d. He asks for journeying mercies to Rome. 32

5d. He then breathes a prayer for the saints at Rome. 33

CONCLUSION 16:1-27

This chapter is devoted to the exhibition of Christ in pastoral ministry. Paul discharges this ministry in the pastoral conclusion of this letter.

(1) Commendation of Phebe. 1-2

She is a sister in the Lord and a servant (deaconess). She is making a trip from her home in Cenchrea to Rome. Phebe took this letter with her in the business she must do, for she is well worthy of their assistance.

(2) Calling the roll of the saints. 3-16

To us this passage may be dull and tedious, names of people in whom we have no interest. But not so with Paul. He knows all of them. Many of them are his converts. But precious and intimate are the experiences he has had with them. He can never forget them. They are now in Rome. He calls them by name and remembers some fragrant experience with them.

(3) Cautioning against false doctrine. 17-20

Paul can never forget the importance of pure doctrine. And because there are some who would disrupt the peace of the church by propagating the false, he must warn them against such. The church should turn away from them. They are the kind who subtly worm their way into the confidence of the congregation by good words and fair speeches. One reason they need to guard against such men is because of the reputation of the church in Rome. It has gone far and wide, and men like this always hunt out large and important congregations.

(4) Concluding salutations and greetings. 21-24

Paul and his companions now send their greetings and as usual, Paul invokes the grace of the Lord Jesus Christ upon them.

(5) Closing benediction. 25-27

This is more as ecstasy of worship than a benediction. It recognizes the power of the Gospel, the mystery of the church, and the glory of God.

MCCLAINS'S STUDENT BOOK LIST

The following list of books was compiled from the reference and reading book lists given to Dr. McClain's students for each class.

Many of the books on this list are out of print. Used copies of these books may be found at www.abebooks.com.

Reprints of many of the books on this list are available at www.graphepress.com.

BOOK LIST SORTED BY AUTHORS LAST NAME

Book Title	Author Last Name	Author First Name	Category
Christian Institutions	Allen		Church
The First Resurrection	Allen		Eschatology
Prophecy and the Church	Allis		Church
The Lord from Heaven	Anderson	Robert	Christ
Christianity and Anti-Christianity	Andrews		Eschatology
The Invisible War	Barnhouse	Donald Grey	God
Light from Bible Prophecy	Bauman	L. S.	Eschatology
The Doctrine of God	Bavinck	Herman	God
Our Reasonable Faith	Bavinck	Herman	Salvation
Systematic Theology	Berkhof	Louis	God
Man: The Image of God	Berkouwer	G. C	God
The Providence of God	Berkouwer	G. C.	God
The Holy Spirit	Bickersteth	E. H.	Holy Spirit
Jesus is Coming	Blackstone		Eschatology
The Person of Christ	Boettner	Loraine	Christ
Kingdom of God	Boettner	Loraine	Kingdom
The Millennium	Boettner	Loraine	Eschatology
Studies in Theology	Boettner	Loraine	God
The Reformed Doctrine of Predestination	Boettner	Lorraine	God
Hastening the Day	Bradbury		Eschatology
Sure Word of Prophecy	Bradbury		Eschatology
Kingdom of God	Bright		Kingdom
The Pilgrim Church	Broadbent		Church
Christ's Second Coming	Brown		Eschatology
The Humiliation of Christ	Bruce	A. B.	Christ
A Systematic Theology of the Christian Religion	Buswell	James O.	Christ
A Systematic Theology Vol. 1	Buswell	James	God
A Systematic Theology Vol.II	Buswell	James	Salvation
Institutes of the Christian Religion	Calvin	John	God
Resurrection of the Human Body	Camp		Eschatology
Kingdom in History and Prophecy	Chafer	Lewis Sperry	Kingdom
Satan	Chafer	Lewis Sperry	God
Systematic Theology	Chafer	Lewis Sperry	God
Understanding the Times	Culbertson		Eschatology
The Death of Christ	Denney	James	Christ
Christian Life in the Primitive Church	Dobschutz		Church

Book List

The Person of Christ	Dorner	Christ
New Bible Dictionary	Douglas	God
Unveiling the Future	Dunham	Eschatology
Premillennialism & Amillennialism	Feinberg	Eschatology
Christian Theology	Fitzwater	P. B. God
The Mystery of Providence	Flavel	John God
The Origin and Permission of Sin	Fowler	Sam God
Institutes of the Christian Religion	Gerhart	E. V. Christ
Predestination Primer	Gerstner	God
Behold He Cometh	Gordon	Eschatology
The Coming of Christ	Haldeman	Eschatology
Basis of Millennial Faith	Hamilton	Eschatology
In Understanding Be Men	Hammond	T. C. God
Baker's Dictionary of Theology	Harrison	God
Christology of the O. T. (14 vols.)	Hengstenberg	Christ
Basic Christian Doctrines	Henry	Carl F. H. God
Christian Faith and Modern Theology	Henry	Carl F. H. Salvation
Darwin and the Darwinian Revolution	Himmelfarb	Gertrude God
Outlines of Theology	Hodge	A. A. Christ
Systematic Theology	Hodge	Charles God
Reformed Dogmatics	Hoeksema	Herman God
Bishops Priests and Deacons	Hoste	Church
Lamp of Prophecy	Ironside	Eschatology
Lectures on the Church	Kelly	Church
The Nature of Man in Christian Faith and Modern Theology	Klooster	Fred H. God
The Millennium	Kromminga	Eschatology
The Work of the Holy Spirit	Kuyper	Abraham Holy Spirit
Crucial Question of the Kingdom	Ladd	Church
Jesus and The Kingdom	Ladd	Kingdom
The Gospel of the Kingdom	Ladd	Kingdom
The Divinity of our Lord	Liddon	H. P. Christ
The Church and the Ministry in the Early Centuries	Lindsay	Church
Beyond the Grave	Lockyer	Eschatology
The Intermediate State	Lucock	Eschatology
The Virgin Birth of Christ	Machen	J. Gresham Christ
The Christian View of Man	Machen	J. Gresham God
The King and His Kingdom	Macintosh	Kingdom
Immortality and the Future	Mackintosh	Eschatology
The New Testament Church	Marsh	F. E. Church
What Will Take Place When Christ Returns?	Marsh	F. E. Eschatology
Emblems of the Holy Spirit	Marsh	F. E. Holy Spirit
The Last Judgment	Martin	Eschatology
Second Coming of Christ	Matthews	Eschatology
The Greatness of the Kingdom	McClain	Alva J. Church

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Sunrise	Morgan		Eschatology
The Apostolic Preaching of the Cross	Morris	Leon	Christ
Veni Creator	Moule	H. C. G.	Holy Spirit
The Lord's Return	Munhall		Eschatology
Millennial Studies	Murray		Church
Nature of Redemption	Nicole		Holy Spirit
International Standard Bible Encyclopedia	Orr		God
God's Oath	Ottman		Church
A Discourse Concerning the Holy Spirit	Owen	John	Holy Spirit
Evangelism and the Sovereignty of God	Packer	J. I.	God
Encyclopedia of Christianity	Palmer		God
The Holy Spirit	Palmer	Edwin	Holy Spirit
Paradise	Patterson		Eschatology
Theocratic Kingdom	Peters		Kingdom
Christian Esch. and Soc.	Petry		Eschatology
Christian Dogmatics	Pieper	F.	Salvation
Coming of the Lord	Pierson		Eschatology
Modern Premillennialism	Rail		Eschatology
The Witness of The Holy Spirit	Ramm	Bernard	Holy Spirit
The Church in the Roman Empire	Ramsay		Church
Prophetic Studies	Revell		Eschatology
Heaven	Rice		Eschatology
The Coming King	Rimmer		Eschatology
Basis of Premillennial Faith	Ryrie		Eschatology
Dogmatic Theology Vol. 1	Shedd	W. G. T.	God
Lectures in Systematic Theology	Shedd	W. G. T.	God
Dogmatic Theology Vol. II	Shedd	W. G. T.	Salvation
The Lord's Return	Silver		Eschatology
The Supernaturalness of Christ	Smith	Wilbur M.	Christ
Christian Belief-Immortality	Snowden		Eschatology
Science is a Sacred Cow	Standen	Anthony	God
Kept from the Hour	Stanton		Eschatology
Starry Universe...Future Empire	Stanton		Eschatology
First the Rapture	Strombeck		Eschatology
Systematic Theology	Strong	A. H.	God
The Reality of the Resurrection	Tenney	Merrill C.	Christ
Lectures in Systematic Theology	Thiessen	H. C.	God
		W. H.	
The Holy Spirit of God	Thomas	Griffith	Holy Spirit
What The Bible Teaches	Torrey	R. A.	God
Lost Forever	Townsend		Eschatology
After the 1000 Years	Trench		Church
Prophecy's Light on Today	Trumbull		Eschatology
The Conflict of Christianity with Heathenism	Uhlhorn		Church
Biblical Demonology	Unger	Merrill F.	God

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The Baptizing Work of the Holy Spirit	Unger	Merrill F.	Holy Spirit
Return of the Lord	Walvoord	John	Eschatology
The Millennial Kingdom	Walvoord	John	Eschatology
The Holy Spirit	Walvoord	John	Holy Spirit
The Lord of Glory	Warfield	B. B.	Christ
The Person and Work of Christ	Warfield	B. B.	Christ
Biblical and Theological Studies	Warfield	B. B.	Salvation
The Church - A Symposium	Watson		Church
The 1000 Years in Both Testaments	West		Church
Studies in Genesis One	Young	E. J.	God
Heaven	Zartman		Eschatology
Darwin Evolution and Creation	Zimmerman	Paul	God
Church and Kingdom	Zorn		Kingdom

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Book Title	Author Last Name	Author First Name	Category
A Discourse Concerning the Holy Spirit	Owen	John	Holy Spirit
A Systematic Theology of the Christian Religion	Buswell	James O.	Christ
A Systematic Theology Vol. 1	Buswell	James	God
A Systematic Theology Vol. II	Buswell	James	Salvation
After the 1000 Years	Trench		Church
Baker's Dictionary of Theology	Harrison		God
Basic Christian Doctrines	Henry	Carl F. H.	God
Basis of Millennial Faith	Hamilton		Eschatology
Basis of Premillennial Faith	Ryrie		Eschatology
Behold He Cometh	Gordon		Eschatology
Beyond the Grave	Lockyer		Eschatology
Biblical and Theological Studies	Warfield	B. B.	Salvation
Biblical Demonology	Unger	Merrill F.	God
Bishops Priests and Deacons	Hoste		Church
Christian Belief-Immortality	Snowden		Eschatology
Christian Dogmatics	Pieper	F.	Salvation
Christian Esch. and Soc.	Petry		Eschatology
Christian Faith and Modern Theology	Henry	Carl F. H.	Salvation
Christian Institutions	Allen		Church
Christian Life in the Primitive Church	Dobschutz		Church
Christian Theology	Fitzwater	P. B.	God
Christianity and Antichristianity	Andrews		Eschatology
Christology of the O. T. (14 vols.)	Hengstenberg		Christ
Christ's Second Coming	Brown		Eschatology
Church and Kingdom	Zorn		Kingdom
Coming of the Lord	Pierson		Eschatology
Crucial Question of the Kingdom	Ladd		Church
Darwin and the Darwinian Revolution	Himmelfarb	Gertrude	God
Darwin Evolution and Creation	Zimmerman	Paul	God
Dogmatic Theology Vol. 1	Shedd	W. G. T.	God
Dogmatic Theology Vol. II	Shedd	W. G. T.	Salvation
Emblems of the Holy Spirit	Marsh	F. E.	Holy Spirit
Encyclopedia of Christianity	Palmer		God
Evangelism and the Sovereignty of God	Packer	J. I.	God
First the Rapture	Strombeck		Eschatology
God's Oath	Ottman		Church
Hastening the Day	Bradbury		Eschatology
Heaven	Rice		Eschatology
Heaven	Zartman		Eschatology
Immortality and the Future	Mackintosh		Eschatology

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In Understanding Be Men	Hammond	T. C.	God
Institutes of the Christian Religion	Calvin	John	God
Institutes of the Christian Religion	Gerhart	E. V.	Christ
International Standard Bible Encyclopedia	Orr		God
Jesus and The Kingdom	Ladd		Kingdom
Jesus is Coming	Blackstone		Eschatology
Kept from the Hour	Stanton		Eschatology
		Lewis	
Kingdom in History and Prophecy	Chafer	Sperry	Kingdom
Kingdom of God	Boettner	Loraine	Kingdom
Kingdom of God	Bright		Kingdom
Lamp of Prophecy	Ironside		Eschatology
Lectures in Systematic Theology	Shedd	W. G. T.	God
Lectures in Systematic Theology	Thiessen	H. C	God
Lectures on the Church	Kelly		Church
Light from Bible Prophecy	Bauman	L. S.	Eschatology
Lost Forever	Townsend		Eschatology
Man: The Image of God	Berkouwer	G. C	God
Millennial Studies	Murray		Church
Modern Premillennialism	Rail		Eschatology
Nature of Redemption	Nicole		Holy Spirit
New Bible Dictionary	Douglas		God
Our Reasonable Faith	Bavinck	Herman	Salvation
Outlines of Theology	Hodge	A. A.	Christ
Paradise	Patterson		Eschatology
Predestination Primer	Gerstner		God
Premillennialism & Amillennialism	Feinberg		Eschatology
Prophecy and the Church	Allis		Church
Prophecy's Light on Today	Trumbull		Eschatology
Prophetic Studies	Revell		Eschatology
Reformed Dogmatics	Hoeksema	Herman	God
Resurrection of the Human Body	Camp		Eschatology
Return of the Lord	Walvoord	John	Eschatology
		Lewis	
Satan	Chafer	Sperry	God
Science is a Sacred Cow	Standen	Anthony	God
Second Coming of Christ	Matthews		Eschatology
Starry Universe...Future Empire	Stanton		Eschatology
Studies in Genesis One	Young	E. J.	God
Studies in Theology	Boettner	Loraine	God
Sunrise	Morgan		Eschatology
Sure Word of Prophecy	Bradbury		Eschatology
Systematic Theology	Berkhof	Louis	God
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Systematic Theology	Hodge	Charles	God
Systematic Theology	Strong	A. H.	God
The 1000 Years in Both Testaments	West		Church
The Apostolic Preaching of the Cross	Morris	Leon	Christ
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The Christian View of Man	Machen	J. Gresham	God
The Church - A Symposium	Watson		Church
The Church and the Ministry in the Early Centuries	Lindsay		Church
The Church in the Roman Empire	Ramsay		Church
The Coming King	Rimmer		Eschatology
The Coming of Christ	Haldeman		Eschatology
The Conflict of Christianity with Heathenism	Uhlhorn		Church
The Death of Christ	Denney	James	Christ
The Divinity of our Lord	Liddon	H. P.	Christ
The Doctrine of God	Bavinck	Herman	God
The First Resurrection	Allen		Eschatology
The Gospel of the Kingdom	Ladd		Kingdom
The Greatness of the Kingdom	McClain	Alva J.	Church
The Holy Spirit	Bickersteth	E. H.	Holy Spirit
The Holy Spirit	Palmer	Edwin	Holy Spirit
The Holy Spirit	Walvoord	John	Holy Spirit
		W. H.	
The Holy Spirit of God	Thomas	Griffith	Holy Spirit
The Humiliation of Christ	Bruce	A. B.	Christ
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		Donald	
The Invisible War	Barnhouse	Grey	God
The King and His Kingdom	Macintosh		Kingdom
The Last Judgment	Martin		Eschatology
The Lord from Heaven	Anderson	Robert	Christ
The Lord of Glory	Warfield	B. B.	Christ
The Lord's Return	Munhall		Eschatology
The Lord's Return	Silver		Eschatology
The Millennial Kingdom	Walvoord	John	Eschatology
The Millennium	Boettner	Loraine	Eschatology
The Millennium	Kromminga		Eschatology
The Mystery of Providence	Flavel	John	God
The Nature of Man in Christian Faith and Modern Theology	Klooster	Fred H.	God
The New Testament Church	Marsh	F. E.	Church
The Origin and Permission of Sin	Fowler	Sam	God
The Person and Work of Christ	Warfield	B. B.	Christ
The Person of Christ	Boettner	Loraine	Christ
The Person of Christ	Dorner		Christ
The Pilgrim Church	Broadbent		Church

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The Providence of God	Berkouwer	G. C.	God
The Reality of the Resurrection	Tenney	Merrill C.	Christ
The Reformed Doctrine of Predestination	Boettner	Lorraine	God
The Supernaturalness of Christ	Smith	Wilbur M.	Christ
The Virgin Birth of Christ	Machen	J. Gresham	Christ
The Witness of The Holy Spirit	Ramm	Bernard	Holy Spirit
The Work of the Holy Spirit	Kuyper	Abraham	Holy Spirit
Theocratic Kingdom	Peters		Kingdom
Understanding the Times	Culbertson		Eschatology
Unveiling the Future	Dunham		Eschatology
Veni Creator	Moule	H. C. G.	Holy Spirit
What The Bible Teaches	Torrey	R. A.	God
What Will Take Place When Christ Returns?	Marsh	F. E.	Eschatology

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Heaven	Zartman		Eschatology
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Satan	Chafer	Sperry	God
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Studies in Genesis One	Young	E. J.	God
Studies in Theology	Boettner	Loraine	God
Systematic Theology	Berkhof	Louis Lewis	God
Systematic Theology	Chafer	Sperry	God
Systematic Theology	Hodge	Charles	God
Systematic Theology	Strong	A. H.	God
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Nature of Redemption	Nicole		Holy Spirit
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The Holy Spirit	Bickersteth	E. H.	Holy Spirit
The Holy Spirit	Palmer	Edwin	Holy Spirit
The Holy Spirit	Walvoord	John W. H.	Holy Spirit
The Holy Spirit of God	Thomas	Griffith	Holy Spirit
The Witness of The Holy Spirit	Ramm	Bernard	Holy Spirit
The Work of the Holy Spirit	Kuyper	Abraham	Holy Spirit
Veni Creator	Moule	H. C. G.	Holy Spirit
Church and Kingdom	Zorn		Kingdom
Jesus and The Kingdom	Ladd		Kingdom

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Kingdom of God	Boettner	Sperry	Kingdom
Kingdom of God	Bright	Loraine	Kingdom
The Gospel of the Kingdom	Ladd		Kingdom
The King and His Kingdom	Macintosh		Kingdom
Theocratic Kingdom	Peters		Kingdom
A Systematic Theology Vol.II	Buswell	James	Salvation
Biblical and Theological Studies	Warfield	B. B.	Salvation
Christian Dogmatics	Pieper	F.	Salvation
Christian Faith and Modern Theology	Henry	Carl F. H.	Salvation
Dogmatic Theology Vol. II	Shedd	W. G. T.	Salvation
Our Reasonable Faith	Bavinck	Herman	Salvation

